Current Anecdotes

A Preacher's Magazine of Illustrations, Homiletics, Sermons, and Methods of Church Work

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THE SECOND BOOK OF ACTS.

BAPTIZED BY NIGHT. (62a)

At the Baptist Congress held in England this summer a Russian baron, belonging to the Baptist church, told a story which reminded one of the life of the Christians of the first century. We quote from the *British Weekly:*

"A sister came to me," said the baron, "and asked to be received into the Baptist community, as she wished to quit the Greek Orthodox Church. Now until last Easter it was a crime to quit the Orthodox fold. The person doing so was liable to imprisonment or exile, and the same punishment would fall on us if we baptized her. On finding, in an interview with the sister, that she was truly born from above, I decided to take the risk of baptizing her, but some of our brethren said, 'No, Baron, it is too dangerous; leave the matter to us, we will make it!' So they asked the lady to walk in the evening by the seashore, and there would meet her a brother. To him she was to say, 'Are you Philippus?' He would answer, 'Yes,' and by that she would learn that he was authorized to perform the rite of baptism. But she would never know who had baptized her, and if the police asked questions she could truthfully say, 'I heard no name but that of Philippus.'" That story was a revelation of the reign of terror under which the brave Baptists of Russia have been living. What a picture for an artist—these lonely figures by the Baltic shore, communicating by passwords and signs, with the sea for a baptistery—the sea that tells no secrets to the Czar.

JAPAN, THE COMING CHRISTIAN NATION. (62b)

2 Cor. 4: 18.

Surgeon General Suzuki, of the Imperial Japanese Navy, was Japan's representative at the congress of military surgeons held in Detroit recently. At the same time 1,500 delegates to the International Convention of the Railroad Young Men's Christian Association were assembled there. Those in charge were told by one of the secretaries in Japan to secure the Surgeon General for an address. He accepted the invitation and was invited to a dinner and yacht ride that conflicted, but he went only on the assurance that the yacht would return in time for the meeting.

His address was a simple statement of his conversation in broken English, but those who heard it will never forget it, and the Associated Press reporter said that for simplicity and power he had never heard it equaled.

A few hours before he had been telling the greatest army and navy surgeons of the world the cause of the mortality among wounded Japanese being one-fourth as against three-fourths in other nations. He said that before an engagement every Japanese soldier was required to take a bath and change underwear. When shot, the particles of clothing carried into the wound would be clean and blood-poisoning not nearly so apt to result. Col. McCook, in introducing General Suzuki, said that to him was due largely the credit for the methods that saved so many lives during the war.

The Surgeon General said: "I do not speak well but wish to tell a few things. Japan you think not a Christian country, yet many men, women and children are trying to be faithful to right and God. I was baptized twenty years ago, but confess not to be good Christian—still I am a Christian. I married and am father to six children. I say to me, I bring up wife and children in Christian way, but my work took me on the seas and I not be with them much. I left these things to guidance of God.

"Two years ago I receive New Year's letter from my son. He became faithful Christian. He say that one evening passing along streets of Tokio he hear singing and go in. He stay and said it was very good. He went back again and after some visits he decided it was the religion he wanted.

"Pretty soon my wife decide be a Christian. Again my first and second daughters would be Christian. Now my family all Christian. I do not force my religion on them, but they led to my faith."

[It is a tradition or belief among the Japanese that sometimes one member of a family dies in place of or as a sacrifice for another. Note how the tradition of a lifetime had faded away, but the faith in God was real. "The things that are seen are temporal."]

He continued: "Two years ago my second daughter was drowned—two days before I was in the midst of the fight in the Yellow Sea. She was twelve years and was at sea-shore with friend to bathe in salt water. Her friend sink, she go to her, both drowned.

"Some have said to me had she not died in my place I have been killed in battle." [Here his voice choked in his struggle with his grief, then his face brightened as he said]: "That I do not know, but I do know she say in home at Tokio that she too go to Heavenly Home, and my heart is sure I see her some day again in our own Kingdom."

In the hush that followed the tears could be seen coursing down many a cheek. He changed the subject abruptly and said:

"I want to tell you something about the missionaries that come to our land. At first they were too much occupied with the outside appearance, and this I think is not good. I believe it is wrong to ask in the beginning, 'Do you drink, do you smoke? Do you go to church on Sunday, and how often?'

"One should not ask such questions because the people do not know that it is wrong to drink or to smoke.

"But missionaries are now beginning to understand us better. Now they simply preach Christianity. They do not ask us whether we do this thing or that thing for they know that once baptized we will give up drinking and smoking.

"What I wish you would do"—here the speaker was talking directly to the men before him—"is to send us a good man, not strict as to outward appearance, but able to convert our hearts to the real meaning of Christianity."

[In the October issue we said: "It is estimated that the Protestants of Japan are about one in a thousand. The Protestant members of the National House of Representatives are more than one in a hundred." If the one in a thousand has such child-like faith as General Kuzuki it will not be long until it spreads throughout the nation as it did in his family.]

Collier's Weekly quotes St. Francis Xavier as recording about the Japanese nearly 400 years ago: "The nation with which we have to deal here surpasses in goodness any of the nations ever discovered. They are of a kindly disposition, wonderfully desirous of honor, which is placed above everything else. They listen with great avidity to discourses about God and divine things."

$5.00 for Best Solution of Church Quarrels.

It is humiliating to admit that there are any church quarrels—but it is true. They are not rare by any means. Even Christians have not learned how to disagree without being disagreeable. Business has done so for the sake of dollars, but not all church members will do so, even for Christ's sake. There is one redeeming feature of this deplorable condition and that is that a man won't fight for something he cares nothing about. At first he enters the difficulty because he believes it for the best interest of the church, but too often, alas, he continues in it because the old Adam (or Eve) in him (or her) is stirred up and he loses sight of what he contended for, and wants nothing but the scalp of the preacher, or those who are opposing his policy or claims.

A church quarrel is usually the signal of a low state of spirituality, and the prevalence of the disease at the present time is probably due to that, and will disappear when the general revival has taken place.

The secret of the church quarrel lies too often in the selfishness of the individual who wants an official position or who wants to hold one he already has.

A great many of them are due to what is known as the "one-man church." It often happens that one man towers above the others in ability, especially in the small church. Instead of giving that one man two or three positions and working the life out of him (to the injury of the men less able, who have nothing to do) let the pastor enlist that man in the work of training up the other members to fill the positions. Very often it is wise to keep an extra able man out of all official capacity. If he is truly great he will appreciate work of that kind, that is inspiring others to look after the detail.

We give the following questions as a guide to the information desired:

1. What was nature of difficulty?
2. How did you overcome it?
3. How should pastors deal with opposition or a desire to dispense with their services?
4. How wide-spread should it be before a pastor succumbs to it?
5. How did you settle differences between factions?
6. If the trouble centers in one man, is it wise to dispense with his official connection, and what conditions require his dismissal from the church?
7. Has one ever tried arbitration? And would it be wise to choose the arbitrator from another congregation of the same denomination?
8. Did you ever try personal prayer with the discontented or dissension brewers?

It could be truthfully lettered on more than one monument, "Joined the church triumphant as the result of severe wounds received in the church militant. Be ye faithful unto death."

Therefore, for the benefit of our company of 10,000 preachers, many of whom are severely troubled and handicapped in their work by church quarrels, we ask any one, minister or layman, who has had experience in them, to pass it on, and to the one who has settled a church quarrel in the wisest and most expeditious manner, with the least possible blood-shed, we will give $5.00 for his story. But don't use more than 200 words unless it is mighty interesting reading.

Preachers' Quarry of Social Ethics.

Department Conducted by REV. WILBUR F. CRAFTS, Ph. D.,
Superintendent of The International Reform Bureau, Washington, D. C.

THANKSGIVING. (63)

Those who note for "Thanksgiving Day" the deeper grounds of gratitude, will find in the past year, one that is national in the recent reaffirmations of sound ethical principles that seemed to be losing their hold. Shallow observers see in the numerous revelations of "graft" in the highest political circles in Washington, and in the highest commercial circles in New York, only the proof that a rampant commercialism is cursing our commercial and political, and even our religious life. That is true, and the preacher who dares to be a prophet will reiterate, especially in rich churches, Christ's condemnation of commercialism, which he called covetousness, and censured more than any other vice. But the general and intense condemnation of this discovered "graft," even when it went to the treasury of the most popular party, and even when it smirched the most prominent men in commerce and in the churches, is a sign that the mightiest of all moral forces, *our ethical ideals,* though "crucified on a cross of gold," yet live like the Christ who is their inspiration. There can be no question that the kings of commerce have very generally adopted the custom of using trust funds for private interests through various sub-companies in which they have had a larger financial interest, the same men acting the part of buyers and sellers in the same transaction. Some of them have even insisted they could be impartial and faithful trustees for widows and orphans in selling property to themselves. If one can do that now and then, it is certain that it is in general dangerous and dishonest, and so a betrayal of trust. It is for just such a double part that Senators have been sentenced, that is for taking personal fees for serving private interests in government transactions while under appointment as trustees of the people. These popular customs have been hauled to the bar of public conscience and have received a swift condemnation that will influence for good thousands of guilty ones besides those pilloried by the press.

"God of our fathers, spare us yet,
Lest we forget, lest we forget."

RAYS OF HOPE. (64)

Kindred symptoms of national health are the numerous recent victories of agitation. From New England comes the cheering word that the rich and respectable Bostonians who have for a century or more sent Africa the curse of "New England rum" from the Medford Distillery, have quit the business because of the broadside of increasing popular reproach which has been reinforced by the treaty of seventeen nations in 1899, that raised the price to a point experimentally found to be prohibitive for African natives in their deep poverty. And in New Jersey, we are told, the lawyer who made a hundred thousand dollars a year in framing lax corporation charters has accepted a three thousand dollar judgeship because public discussion has awakened his conscience to the sin of using his professional skill and the lax laws of his State to make it legal and easy to defraud the public. The voluntary relinquishment of inequitable insurance winnings by millionaires in New York is another victory of moral agitation. Most encouraging of all is the surrender of millions of money and offices by those who had long robbed Philadelphia, which has proved by a burst of splendid and resistless public indignation, that though "corrupt" it was really not "contented." Many other victories might be won "out of court" by the "arrest of thought" if the grand army of the Church of God would dismiss "General Apathy" and become really "militant" with that hot hatred of wrong-doing that God so frequently commends and commands.

World's Temperance Sunday, November 26.

ORIENT AND OCCIDENT. (65)

The half savage and wholly pagan Europe of our fathers got its Christian civilization from Oriental Palestine, and now that the biggest of white men have been beaten by the "little brown men" we see that we must learn the art of war from Oriental Japan. This is, therefore, a good time, following Japan's wise precedent of studying other lands, to learn from Oriental India and Arabia how to fight the drink evil successfully. In contrast with Old England and New England which have pottered for centuries with useless experiments in moderation and license and government ownership and doxology saloons, which have been so like King Canute's vain command to a steadily rising tide, "Thus far shalt thou go and no farther," we see in ancient India and Arabia the leaders of government and the leaders of religion, Hindu, Buddhist, and Mohammedan, saying together, with all their might, "Stop drinking intoxicants and stop selling them," with the result that seven hundred millions of heathen put us to shame by their superiority to Christian lands in this one virtue. This also disproves the excuse of bad and lazy men that it is useless to fight the drink habit because all human beings have a craving for it that will be satisfied in one way or another. If religion and law will in the Occident also say, "Stop," unitedly and firmly, we can stamp out the drink evil.

(66)

TEMPERANCE AMONG THE NATIONS.

Europe also sends us an illustration big enough for a "World's Temperance Sunday"

in the fact that both Great Britain and Germany are suddenly adopting scientific temperance education because their beer soaked workmen have been outrun during the "beer pause" in their factories by American workmen, a majority of whose employers require abstinence of their employees for the sake of industrial efficiency. Why should not public servants in politics be brought up to the same standard? Is a clear brain more necessary to run a freight train than to run a government? Switzerland finds abstaining soldiers are the best marksmen. India finds abstaining soldiers excel on the march, and that fewer of them than others go to the hospitals and guardhouse. For such reasons Congress has twice prohibited army beer saloons, which under another name have been made to seem "sweet" to some misled Christians. "The best defense is offence." Therefore the best defense of the law against government liquor selling in the army is to ask Congress that "all liquor selling in government buildings, ships and parks" shall be abolished. Russia's defeat is generally attributed, even by drinking men, to "beauty and bottles," while the teapot strapped to the saddle of every Japanese trooper was a part of the wonderful hygiene of Japan that reversed the usual order of deaths by disease in war from three-fourths to one-fourth of all. Seventeen nations wrote "Zone de Prohibition" on the Congo State because of "the moral and national injury wrought by the liquor traffic." For those same two reasons the World Government now forming at the Hague should grow that acorn of international prohibition into a tree whose leaves shall be for the healing of all nations.

PRAYING AND VOTING. (67)

Election day is the cross-examination of the prayer meeting.—Woolley.

DEVIL UNDER FOOT. (68)

"You can preach here," said an American saloon-keeper, "if I may choose the pulpit."

"Right," said the preacher, and the publican set him on a whisky barrel.

The publican felt he hadn't quite won when the preacher began: "I am now preaching where I have long wished to be—*with the devil under my feet.*"

FIRST SHOES. (69)

A woman came into his store very timidly. She was evidently unaccustomed to trading.

"What can I do for you?" inquired the merchant.

"I want a pair of shoes for a little girl."

"What number?"

"She is twelve years old."

"But what number does she wear?"

"I do not know."

"But what number did you buy when you bought the last pair for her?"

"She never had a pair in her life. You see, sir, her father used to drink when we had saloons, but now they are closed he doesn't drink any more, and this morning he said to me, 'Mother, I want you to go up town today and get sissy a pair of shoes.'"

THE HUMAN LIZARD. (70)

Naturalists tell of a lizard found in the Arabian desert which strikingly resembles the sand in color. On either side of its mouth is a fold of skin of pale crimson hue. These folds can be blown out until they look like a small red flower common in the desert. Insects in quest of honey seek this flower-looking object, and are instantly destroyed.

The tactics of the lizard and the saloonist are much alike.

SALOON CAUSES SEVEN-EIGHTHS OF THE CRIME. (70½)

The twenty-second judicial circuit of Missouri is composed of Dunklin and Stoddard counties, and the population thereof is 50,000 souls. The saloons were voted out of this circuit two years ago and we have not had a saloon nor a whiskey joint since that time. Since the saloons were voted out crime has gone down to one-eighth of what it was before they were voted out.

During the last two years before the saloons were voted out, there were 185 prosecutions for felony in this circuit, while, during the two years since that time, there have been only twenty-one prosecutions for felony. In other words, since the saloons were voted out there has been only one prosecution for felony, in each year, for each five thousand of our people, whereas, before the saloons were voted out there was one prosecution for felony, in each year, for each six hundred of our people.

Crime and the open saloon are as inseparable as the Siamese twins. Before the saloons were voted out, this county and the State received from the saloons of the county about $10,000 per year, and the county and State paid out $13,000 per year in prosecuting crime hatched in these same saloons. Since the saloons were voted out, the county and State have paid out less than $2,000 per year on account of criminal costs of all kinds whatsoever.

The saloons of this county cost the people $3,000 per year more than the people received from the saloons. In addition to this the saloons did not produce one mouthful to eat, nor one garment to wear, nor one house to live in, but they did rob the people, and they did boodle in politics, and they did violate the Sabbath, and they did trample under their feet the religion of our fathers, and they did leave the wreckage of homes and the ruins of character in their blood-stained pathways. These are some of the things the open saloons did for the people of this county, and not one good thing stands to their credit.—Judge J. L. Fort, in *Ram's Horn.*

CUT GEMS.

BY G. W. PLACK.

VICTORY OVER DEATH. (71)

1 Cor. 15:54, 55, 57.

How fateful and sad the loss of that party of tourists that ascended Mont Blanc in September, 1870, as thus described in *The Youth's Companion:*

As is usual, the party, while making the ascent, was watched through the telescope from below. It was late in the season, but no anxiety was felt for them until the second day, when the special watch saw them like flies almost upon the summit itself. Even as he looked, a veil ascended upon them and hid them from sight.

That was the last that was seen of them alive. An intense feeling that the whole party was lost spread itself over the little village of Chamouni. On the day after they had been seen last the feeling became a certainty, and twenty-five young men volunteered to make the perilous ascent. They came back without having discovered a trace of the missing.

Ten days after the catastrophe, the worst that the Alps had ever known, another searching party went up, and reached the point where the ill-fated tourists had been last seen. There a number of them were found in sitting posture. One of them was Doctor Bean, a young physician of Baltimore.

With the scientific instinct of an investigator, he had made notes of his trip. The book was found in his frozen fingers. The last entry was made only a little while before he died. It contained but a few words. In them he summed up his philosophy of life, and his hope after death. They expressed what he had lived for and died with. He wrote:

"We have dug a grotto in the snow at a height of fifteen thousand feet. I have no hope of descending; my feet are frozen and I am exhausted. I have only strength to write these words. I die believing in Jesus Christ, with sweet thoughts of my family, my friendships and all. I hope we shall meet in heaven."

Beautiful, triumphant faith, like that of the soldier at Inkerman whose bloody hand was found frozen to his open testament over the words, "I am the Resurrection and the Life!"

LOVE'S ATMOSPHERE. (72)

1 John 4:8, 16, 20.

Scientists tell us if we could look at the sun outside of our atmosphere, it would look blue. Is not the real trouble with the misanthrope, the pessimist, the skeptic, that each is outside the atmosphere of love and prayer? Hence everything looks blue, very blue indeed. Neither God nor man seem worthy of praise. "Goodness is a sham." "All men are liars" or have their price. "Life is not worth living."

GOD'S WORKMANSHIP. (73)

Eph. 2:10; 1 Cor. 3:9.

We are God's workmanship, largely so, even if in our gradual manufacture by the Master we have struck his hand and diverted the blow of his hammer on the chisel; his workmanship, though we have somehow dodged his stroke and thus misshapen ourselves badly and spoiled the beauty and the use for which he would make us. We are his workmanship.—Rev. Dr. Denis Wortman.

GOODNESS REFLECTS GOODNESS. (74)

Tit. 1:15; Matt. 5:8.

The Chinese character is full of intellectual surprises. A convert to Christianity was called upon to give an illustration of the sacred Scripture, "Blessed are the pure in heart: for they shall see God."

"You say that it is hard to worship a God who cannot be seen," said he, "and that you have no inward evidence of his actuality. A mirror from which all the quicksilver had dropped away might as well complain that it could find no trace of the objects placed before it. Clean thoughts, clean affections, clean desires have the same function in human nature as the quicksilver on the back of the mirror. When the heart is filled once more with holy thoughts, the perfect image of God will again be seen there."—*Youth's Companion.*

THE STRAIT GATE. (75)

Matt. 7:13; Matt. 16:24, 25.

The castle of Godly Fear, whose inhabitants experience the goodness and power of their Lord all the day long, has but one gate, and the name of that gate is "Self-renunciation." The legend, "No confidence in the flesh," is carved above it. Now, this gate, with its mean aspect, its harsh name, and distasteful device, repels many who would enter the castle. Only those whose eyes have been opened see the hidden glory. They know it to be the only way into purity and peace and power; they enter, and are blest.

HOME, SWEET HOME. (76)

The ornament of a home is cleanliness;
The honor of a home is hospitality;
The blessing of a home is piety;
The happiness of a home is contentment.
—Selected.

OUR MEDIATOR. (77)

1 Tim. 2:5; 1 John 4:15, 16.

Two French chemists, Dr. Degrez and Dr. Balthazard, shutting up two mice in a closed glass tube and happening to look at them two days later, found to their great surprise that they were still alive, though ordinarily they would have been suffocated in a few minutes. They discovered that the test tube contained a piece of bioxide of sodium. This has a strong affinity for carbon, and, combining with the carbonic acid gas breathed out by the little animals, had set free fresh oxygen.

So the divine, human life of Jesus, becoming sin for us by the sacrifice of himself, saves us from its deadly power, not only; but liberates unto us God's forgiving love, the vital breath of the spiritual life.

SELF PRESERVATION. (78)

Matt. 16:25; Eph. 2:8, 9.

Weeds, if they are pulled out of a lawn at a time when they are full of seed, will evince a degree of care for the seed which is almost touching. They will curl their leaves upward as far as each can go to cover the seed and protect them from the sun till the end, and often one will find weeds that are quite dead, sun-killed, whose leaves still are wrapped firmly around the seed pods.

Does this not remind us of men's desperate efforts to save themselves, and perhaps more often hoping against hope to protect their children from the evil consequences of their own vicious lives?

"ALL THINGS TO ALL MEN." (79)

1 Cor. 9:22.

Christian fellowship accommodates itself to all sorts and conditions of men. This is well illustrated by the great pianist among his guests.

M. Paderewski is the possessor of an estate near the little town of Morges at which he entertains a variety of guests, ranging from royalty to more or less broken down musicians, who, as it were, make his house their home. Asked by an indiscreet friend how he disposed of the latter on such occasions as that of a dinner party at which royalty was present, he replied: "Those of my boarders who have dress suits join the party. The others are driven down to a hotel, where a private dinner is served to them, at which I am, though absent, still their host. This they prefer to the constraint necessary when royalty is present."

FULL ASSURANCE OF FAITH. (80)

Heb. 10:22; 2 Tim. 1:12.

Henry Ward Beecher used to tell the following story of how he was taught, when a boy, to depend on himself:

"I was sent to the blackboard, and went, uncertain, full of whimpering.

"'That lesson must be learned,' said my teacher, in a quiet tone, but with terrible intensity. All explanations and excuses he trod under foot with utter scornfulness. 'I want that problem; I don't want any reason why you haven't it,' he would say.

"'I did study two hours.'

"'That's nothing to me; I want the lesson. You need not study it at all, or you may study it ten hours, just to suit yourself. I want the lesson.'

"It was tough for a green boy, but it seasoned me. In less than a month I had the most intense sense of intellectual independence and courage to defend my recitations.

"One day, his cold, calm voice fell upon me in the midst of a demonstration, 'No!'

"I hesitated, and then went back to the beginning; and, on reaching the same point again, 'No!' utered in a tone of conviction, barred my progress.

"'The next!' I sat down in red confusion. "He, too, was stopped with 'No!' but went right on, and finished; and, as he sat down, was rewarded with 'Very well.'

"'Why,' whimpered I, 'I recited it just as he did, and you said "No!"'

"Why didn't you say "Yes," and stick to it? It is not enough to know your lesson; you must know that you know it. You have learned nothing until you are sure. If all the world says "No," your business is to say "Yes," and prove it."'

The greatest service a teacher can render a pupil is to train him to depend upon himself, to trust to his own powers. If the youth does not practice self-reliance, the man will be a weakling, a failure.—*Success.*

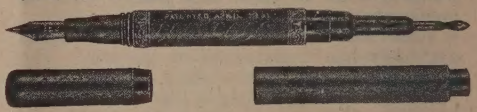
American Revised Interleaved Bible.

In response to a demand for an interleaved Bible for the study table, we had prepared Nelson's Bourgeois American Revised Bible interleaved between every leaf. It is leather lined, silk sewn, divinity circuit, red under gold, and is the book Nelson sells for $9.00. During October we will send this Bible to you and you can pay $7.50 on receipt of same, or $2.00 cash and $2.00 per month for three months. Or you can return it if not satisfactory. Sincerely,

F. M. BARTON, Caxton Bldg., Cleveland, O.

FOR A GIFT.

Do you want to make a present to some one that will be used every day? It is a first-class fountain pen; list price, $3.50. Send us $3.00 and we will send the pen



to you and Current Anecdotes for one year. If the pen is not better than you expected we will return you the money, and you will have three issues of Current Anecdotes before we can remove your name from the list. See Colored Insert.

Wedding Etiquette.

Her wedding is the event of a woman's life, and the minister who marries her, in a manner that is in keeping with the sentiment, is never forgotten. If he does it perfunctorily, or carelessly, or fails to make the most of the ceremony, it is a cloud on the memory of the event.

That the minister might be thoroughly furnished for this good work, we have had prepared our new wedding manual containing fifteen different ceremonies, selection of scriptures, laws and cautions, and a very important chapter on the Etiquette of Weddings. It is bound a la Roycroft in dove-colored ooze calf, so that the longer ceremonies may be read from it.

To make a long story short, send us $1.00 for it, and if not up to your expectations, notify us, return the book and we will return the money. If you wish the Funeral Manual with it, send $1.75 for both.

F. M. BARTON, Caxton Bldg., Cleveland, O.

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Soul-Searching Illustrations.

BY A. C. DIXON, Ruggles Street Baptist Church, Boston.

OWNERSHIP WITHOUT POSSESSION.

Luke 15:3; Ezek. 34:6. (81)

"What man of you having an hundred sheep, if he lose one of them?" A man can own what he does not possess, as he can possess what he does not own. Mr. H. M. Moore came into the noon meeting at Tremont Temple with a good hat and overcoat and he put them down, thinking that all Boston was honest. He still owns that overcoat, but another fellow possesses and wears it. There has been no breaking of the right of ownership. He owns it, but the thief has it. So God owns us, but the devil may possess us. God owns, but we may be lost. "What man of you having an hundred sheep, if he lose one of them?"

GIFTS WITHOUT THE GIVER. (82)

Luke 15:12; Luke 20:9-15.

Setting up business independently of God is a good definition of lost. "Father, give me the goods that falleth to me," and he took God's gifts and forgot the Giver, he took God's good gifts and went off and went into business for himself; and the lost sinner is the one that has gotten out of right relation with God. He is having God's gifts and will not acknowledge God. It almost broke my heart this morning when a friend came to me and, mentioning a dear friend of years' standing, in New York City, who is getting rich fast, told me that that friend said he had not prayed in twelve months and he had not read his Bible for over twelve months. Oh, the gifts of God that shut out the Giver! The gardener of the Lord had shut out the Lord of the garden. He was hiding himself from God in the very gifts of God, setting up independently of God. That is the lost sinner.

DYING FOR A DRUNKEN HUSBAND.

1 Thess. 5:10. (83)

A western pastor tells of a cultured gentleman whose wife was a devoted, loyal Christian. That man was given to periodic spells of drunkenness. He spent days from home, came back and his wife welcomed him and tried to make him happy. The drunken spells increased. The children began to see that father was a drunkard. After one long debauch, the wife started out one evening to look for her husband. She searched one saloon after another, but could not find him until about eleven o'clock. She looked through the open door of an especially degraded place and saw him leaning over the counter drinking with his friends. She pressed her way in to him and urged him to come with her. He grew angry and pushed her away and went out into the dark, and she went home alone. The next morning—God forgive her!—he came home, and he found in a room beside a bottle marked "poison" a lifeless body, and beside the bottle a note that ran like this: "My dear husband—I have prayed for you; I have pled with you; I have lived for you; and now I die for you. God help you to be a man." Nineteen years ago that was, and he has not touched a drop of intoxicating liquor since. Oh! what the pleading could not do, what the life could not do, somehow the death did; and oh, friend, God has pled with man, has been kind in his providence, severe in his justice; but all these things did not win men back to him; it took the death on Calvary, and God sends down from Calvary these words: "I have loved you, I have pled with you, I have done everything to attract you, but you have hardened your heart against me. I win you now by dying for you. My death on the cross is the appeal of my heart that yearns for your salvation."

AN HONEST BANK CLERK. (84)

2 Cor. 8:21.

A bank president asked one of his employees to do what he knew was a dishonest thing, in order to get a large amount of money, and he said, "I will not do it. I can afford to die poor, but I cannot afford for my children to have a dishonest father." He was dismissed at the next meeting of the board of managers, but in less than six months he was appointed to another position with increased salary, by the recommendation of the president of the bank who dismissed him. In the business world honesty is worth more than money.

TREASURES IN THE BANK. (85)

Matt. 6:21.

A friend of mine in Brooklyn, president of a bank, always went to his bank Sunday morning, not because he needed to go Sunday morning, but just because he liked to be there alone in the bank, look around, overhaul things and enjoy the pleasure of thinking of his assets and the profit of the previous week. It is possible for a legitimate, honest business to keep people from the Kingdom of Heaven, when they let that take the place of accepting God's invitation to the Gospel feast.

SUFFER THE CHILDREN TO COME.

Luke 18:16. (86)

After an evening service in Springfield, a little girl about eight years of age came and looked up into my face. Stooping down, I said, "My dear, what do you want?" "I just want to tell you, sir, that I love Jesus." And I heard my Lord saying, "Suffer little children to come unto me." After the children are grown and become hardened, he is compelled to say, "Constrain them to come." Just "suf-

fer" the children to come and they will be glad to do so, if unhindered by unsympathetic disciples.

FATAL DELAY. (87)

Heb. 3:15.

A pastor one day called upon a young woman whose mother was a Christian, who had taught her what Christian character meant. The pastor said to her, "I would like to talk with you about becoming a Christian." She invited him to call next week. But when he came she was very busy with some visitors and excused herself until the next day. When tomorrow came she apologized again; she had to go to an entertainment and would he not come back again? At the door he urged her to accept Christ, and she said, "Oh, I will sometime." That was Friday afternoon and Saturday evening he had to go and see her die without hope in Christ.

In one of our hospitals a visitor came upon a young fellow twenty-five years of age, and asked him if he was a Christian. "No, sir." "Would you like to become one?" "No, sir I had a chance. I ought to have done it. Mother said I ought; pastor said I ought; Sunday School teacher said I ought. But I tell you, sir, it is honester now to die without it. I wouldn't do the mean contemptible thing of turning over the wreck of my life to God." The missionary entreated for half an hour, but could not move the poor fellow. This apology was better than the other, but all apologies for not accepting Christ are bad.

PROGRESSIVE CONVICTIONS. (88)

A man and his wife were sitting in their quiet parlor, she busy with her magazine and he with curious interest reading a Bible which he had picked up.

"Wife," said he, "if this book is right, we are wrong." She dropped her magazine and gazed at him curiously, and then resumed her reading.

After a few minutes, he said a little more earnestly, "Wife, if this book is right, we are lost," and she stopped to talk with him over that fact and then resumed her reading.

After a half hour longer, he looked up and said, with a tear in his voice, "Wife, if this book is right, we may be saved." Read the Bible, friend, and it will tell you where you are wrong, why you are lost, and the blessed fact that you may be saved. It reveals in Jesus Christ the fullness of God's love and sympathy and mercy.

SIGSBEE'S STEAMER. (89)

Job 36:8, 9.

Captain Sigsbee, who was on the "Maine" when it was blown up, was at one time captain of the lake steamer "Blake." He once found himself in a storm drifting towards the breakers. In order to save his vessel from utter destruction, he opened a hole in the bottom and let it sink in deep water. After the storm had abated, divers were sent down, and it was found that the vessel was resting upon the sand. It was then raised and repaired. The brave captain had to sink his vessel in order to save it, and God is compelled to sink some men in order to save them. They will not listen while he speaks to them in whispers of love; he must thunder in tones of judgment.

THE COMMANDER SHARING SOLDIER'S DANGER. (90)

Acts 9:16; Matt. 28:20.

General White was in England when his regiment was sent to the front, and he requested that he might be permitted to go with them. The prime minister, however, was anxious to have his presence and advice in the perplexing situation, and he begged him to remain with them in London. General White's reply was, "Suppose my regiment should be cut to pieces and I not with them." He could not bear the thought of his men dying for their country while he was in a place of safety. It was not the fear that they might gain the victory in his absence, but that they might be defeated and he could not share the danger and disgrace with them. As God sent forth Paul, he sends us forth for suffering and for service. He would not make weaklings of us by appealing to our love of ease. He would rather make heroes by placing before us dangers and difficulties.

SOLDIERS AT SAN JUAN. (91)

Eph. 6:13.

To speak words that cause your enemies to strike back, and then just endure, that is hard. The 71st regiment of New York was accused of cowardice at San Juan Hill during the Spanish War, but before the court it was proved that the regiment was ordered back to stand in what was called the "Bloody Pass," and the order to advance never came. They stood there and were shot in the back. When they lay down in the grass they found no protection. It took more courage simply to stand and be shot at than to charge. Christ would have us to be true and to suffer the consequences. Be true and take the result, whatever it may be. Speak the truth and stand.

COURAGE. (92)

Josh. 1:7.

Napoleon said, "Marshal Ney should have no credit for courage; he does not know what fear is. But Marshal Brune ought to have credit for being brave, for he never goes into battle without trembling and yet he will not run." When a man stands for God, true to his convictions, with nothing in him that is strong but God, he is a true hero.

Eloquent Facts and Sayings.

PAINTING THE LILY. (94)

In the vicinity of the Duomo, in Florence, are the bronze gates that Michael Angelo said were fit to be the gates of Paradise. Once they were covered with exquisite enamel work. The decorators gilded the bronze with gold leaf. But the veneer was very thin; soon the damp, the cold, the heat, cracked the delicate frosting and now it is all gone. Today the gates stand forth clothed only in their simple splendor. And yet, behold the rich bronze is more beautiful in its simplicity than with its gilded veneer. The storms were kind to the gates and removed what was meretricious and gaudy and restored them to their native beauty.

So men have painted portraits of Jesus; they have tried to "paint the lily and gild refined gold." But, we go back to the portraits of the Gospels and in their simple portrayals find a beauty that had been lost.—F. S. C. Wicks.

ANSWER TO PRAYER. (95)

Who rises from his knees a better man, his prayer *is* answered.—Richard Feverill.

UNFULFILLED PROMISE. (96)

Over the grave of Schubert is the epitaph, "He gave much, but he promised more."

CHRISTIAN SAFE ANYWHERE. (97)

Father Taylor was once preaching a sermon on music, and paid a glowing tribute to its power. Jenny Lind, then singing in America, was present. A man sitting on the pulpit stairs rose and said, "Would anyone who died at one of Miss Lind's concerts go to Heaven?" Disgust and contempt swept over Taylor's face as he glared at the interloper, and said, "A Christian will go to Heaven wherever he dies; and a fool will be a fool wherever he is—even if he is on the steps of the pulpit."

DEEDS OUR CHILDREN. (98)

Our deeds are like our children born to us: they live and act apart from our own will. Nay, children may be strangled, but deeds, never; they have an indestructible life in and out of our consciousness.—Romola.

LANGUAGE OF AFFECTION. (99)

There are fifty words for "darling" in the Gaelic tongue.

PRAYER. (100)

Prayer is the utterance of a soul set on fire by the contemplation of divine things. I look on beauty; it pervades my soul. I look on truth; my being is exalted. I see goodness, it is a vision of heaven. These melt into a divine unity and inspire me with love. Words rush to my lips: I pray.—F. S. C. Wicks.

TALK ABOUT SICKNESS. (101)

One topic is peremptorily forbidden to all rational mortals—namely, their distempers. If you have not slept, or if you have slept, or if you have the headache, or the leprosy, or a thunderstroke, I beseech you, by all the angels, to hold your peace, and not pollute the morning. Come out into the azure. Love the day.
—Emerson.

ROOT MEANINGS OF COMMON WORDS. (102)

The word brother is from bhratar, he who helps or sustains; sister from svaser, she who pleases or consoles; daughter from duhitar, the root of which is duh, to milk; father, from pa, to protect or support; mother, from matar, maker. The Sanscrit word for sin is amhas, to throttle.

SORROW OF ATHEISM. (103)

At the conclusion of his "Candid Examination of Theism," the most powerful of atheistic writings, Romanes makes the sad confession. "I am not ashamed to confess that with this virtual negation of God, the universe to me has lost its soul of loveliness; . . . when I think of the appalling contrast between the hallowed glory of that creed which once was mine, and the lonely mystery of existence as I now find it, I shall ever find it impossible to avoid the sharpest pang of which my nature is susceptible." Romanes left a posthumous work in which he avowed himself a Christian.

PASSING THE MESSAGE ON. (104)

When Prof. Tylor, of Amherst, left his German professor of biology, he said to him, "What shall I do when I return to America?" The professor replied, "You have stood on my shoulders that you could see further than I. Make men stand on your shoulders."

COMMON PEOPLE. (105)

God must have loved the common people; he made so many of them.—Lincoln.

UNREASONING INSTINCT. (106)

The eider duck continues to cross the Mediterranean at the broadest part, which was once the narrowest, and at that time created the instinct to cross at that point.

COMFORT. (107)

Comfort is from *con fortis;* to make strong by communion.

MEETING EVIL REPORT. (108)

Someone spoke evil of Plato. He was asked, "What are you going to do?" "Live in such a way that no one will believe it."

RECEIVING BUT NOT GIVING. (109)

Demetrius said, "What a perfectly safe life and one exempt from all reverses would be a Dead Sea."

MOTHERS. (110)

God could not be everywhere, so he made mothers.

EGYPTIAN DARKNESS. (111)

The last word of the Egyptian religion was the inscription on the veil of the goddess Isis. "I am that which is; that which hath been: and that which will be: no man hath lifted my veil."

MAGNIFYING THE GOOD. (112)

I have told you of the Spaniard who always put on his spectacles when about to eat cherries that they might look bigger and more tempting. In like manner I make the most of my enjoyments; and though I do not cast my eyes away from my troubles, I pack them in as little compass as I can for myself, and never let them annoy others.—Southey.

THE BELITTLER. (113)

There are double words for everything; the word that swells; the word that belittles.
—Stevenson.

DIVINITY IN MAN. (114)

Homer attributed human qualities to the gods; it would have been better if he had imparted divine qualities to men.—Cicero.

BE NOT ANXIOUS WHAT YE SHALL EAT. (115)

Philosophy can bake you no bread, but it can give you God, freedom and immortality.
—Novalis.

GIRLS. (116)

What in the midst of that mighty drama are girls and their bright visions? They are the yea or nay of that good for which men are enduring and fighting. In these delicate vessels is borne onward, through the ages, the treasure of human affections.—Daniel Deronda.

Textual Search-Light.

S. A. WILSON.

BEARETH ALL THINGS. (117)

1 Cor. 13:7.

The same Greek verb as in chapter 9:12. Literally said of *holding fast like a water-tight vessel.* It endures without divulging to the world what it has to bear; speaks not of what it has to bear. Charity, or love, lets no complaint leak out.—J. F. B.

NEITHER ACCUSE ANY FALSELY. (118)

Luke 3:14.

From the Greek word translated accuse is derived our word sycophant, which once meant informer. An old Athenian law prohibited the exportation of figs; those who informed against the violators of the law were called *sycophants* or *fig-tellers,* afterward *informers* in general; at length *flatterers,* who praised one by "informing against," depreciating, another.
—*Biblical Encyclopedia.*

GOD LOVETH A CHEERFUL GIVER.

2 Cor. 9:7. (119)

Have you studied the precise import of the word translated cheerful? It came to me with wonderful force a few days since, as I was reading my Greek Testament. The word is *hilaron.* There is no mistaking its import. God loves a whole-souled "hilarious" giver, one who gives freely, joyously, believing in the cause.—Merrill E. Gates.

SAW HER WEEPING AND THE JEWS WEEPING. (120)

John 11:33.

John 11:35. Jesus wept. The word twice translated weeping denotes the loud outcry made by professional mourners, while the word wept indicates the shedding of tears. Mary and the Jews were wailing, Jesus silently shed tears.

1 Cor. 9:27. Keep my body under. Literally, keep under is, *bruise the face under the eyes* so as to render it black and blue.—J. F. B.

1 Cor. 13:3. Bestow my goods to feed the poor. Literally, *dole out in food all my goods.*
—J. F. B.

"TO PRAY." (121)

One of the four words used in the Greek new testament for "to pray" has in it the thought of calling to one's aid, and was used by Christ when he said, "Thinkest thou not that I can not now pray to my Father, and he shall presently give me twelve legions of angels?" This implies that God in his answer of prayer comes to the aid of his people.
—A. C. Dixon.

BODY OF HUMILIATION. (122)

Phil. 3:21.

While Archbishop Whately was dying, the chaplain read to him some Scriptures, and among them was the verse in which are the words "vile body" and "glorious body." He said, "Hand me my Greek Testament." He translated correctly, "The body of my humiliation shall be transformed into the body of glory." "Oh," he says, "I feel humiliated; I have to die; it is a thought that makes me shrink; I don't want to die; death is an awful humiliation, but it is a humiliation with a view to the glory, and the body itself is not a vile body; it is the temple of God, and God sees fit to dwell in the body, and make it completely his own. This body has been redeemed as much as my soul."—A. C. Dixon.

The Book-Worm.

SEED-SOWING AND HARVEST. (123)

Eccl. 11:6.

One night a young doctor strayed into the Tabernacle in East London, where D. L. Moody was preaching. When he came out he had resolved to make his religion practical. He had a medical education, he was fond of the sea, and he determined to combine with them some definite Christian work. He joined the Mission to Deep Sea Fishermen and helped to establish the medical mission to the fishermen of the North Sea. In 1892, Dr. Grenfell crossed the Atlantic to do a similar work in Newfoundland and Labrador.

Not long before Mr. Moody's death, Dr. Grenfell met him and thanked him for his sermon. "What have you been doing since?' was Mr. Moody's prompt and searching question. There is much fruit of that sermon. Along two thousand miles of inhospitable coast Dr. Grenfell relieves the suffering. He has established three hospitals along this coast. He makes his rounds in the hospital steamer. Strathcona, in the season, and in the winter he goes with sleds and dog-teams, practicing medicine for the love of God in frozen Labrador. —Condensed from "Dr. Grenfell's Parish."

IS LIFE WORTH LIVING? (124)

Luke 12:15.

In "Dr. Grenfell's Parish" Norman Duncan tells of meeting an old Newfoundlander "who had fished from one harbor for sixty years. He computed for me that he had put out to sea in his punt at least twenty thousand times, that he had been frozen to the seat of his punt many times, that he had been swept to sea with the ice-packs six times, that he had weathered six hundred gales, great and small, and that he had been wrecked more times than he could 'just mind' at the moment. Yet he was the only old man ever I met who seemed honestly to wish that he might live his life over again!" Truly, a man's life consisteth not in the abundance of things which he possesseth.

THE DEEP SEA FISHERMEN. (125)

John 3:16.

Billy, of the mission-ship, was trying to persuade Tom and me that God loved us and cared for us North Sea fishermen. "I know I am not made for talking. If I knowed how to persuade yer I'd do it right here. Look here," he said, and went to his cabin and returned with three great new woolen mufflers. "Yer see them mufflers. Well, some ladies what never saw yer knitted them for yer. There's the whole thing in them mufflers right enough." "What's in them, Billy?" I asked as I unrolled one. "Why, love's in 'em!" he shouted. "Can't yer see it? Those ladies never saw you, did they? I'd jest like yer to take them mufflers. They're better than anything I can say." Then after a little he added, "How much more must the blessed Saviour have loved yer, when he gave his own life for yer."

The end of it was that from that time to this I have tried to live as a man ought for whom Christ gave his life. Later the ladies not only knit woolen articles, but, finding what a lot of friendless boys there were in the fleets, they formed a letter-writing association.

And many and many a young fellow has been brought to serve the Master, and to cast in his lot with Christian men. The sense of having a true, though unseen friend, ashore makes it easier to realize the presence of another and greater Friend.—"The Harvest of the Sea," W. T. Grenfell.

AWAY FROM THE PUBLIC EYE. (126)

He was one of those men, and they are not the commonest, of whom we can never know the best only by following them away from the market-place, the platform and the pulpit, entering with them into their own homes, hearing the voice with which they speak to the young and aged around their own hearth-stone, and witnessing the thoughtful care for the everyday wants of their everyday companions, who take all their kindness as a matter of course, and not as a subject for panegyric.—George Eliot, in "Adam Bede."

MELODY OF SUNBEAMS. (127)

We do not hear that Memnon's statue gave forth its melody at all under the rushing of the mightiest wind, or in response to any other influence, human or divine, than certain short-lived sunbeams of morning, and we must learn to accommodate ourselves to the discovery that some of these cunningly fashioned instruments called human souls have only a very limited range of music, and will not vibrate in the least under a touch that fills others with tremulous rapture or quivering agony.—*Ibid.*

PLAN IN NATURE. (128)

Examine the recently laid egg of some common animal, such as the salamander, or a newt. It is a minute spheroid in which the best microscope will reveal but a structureless sac enclosing a glairy fluid, holding granules in solution. But strange possibilities lie dormant in that semi-fluid globule. Let a moderate supply of warmth reach its watery cradle, and the plastic matter undergoes changes so rapid, and yet so steady and purpose-like in their succession, that one can only compare them to those operated by a skillful modeler on a formless mass of clay. As with an invisible trowel, the mass is divided and subdivided into smaller and smaller portions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of nascent organism. And then it is as if a delicate finger traced out the line to be occupied by the spinal column, and moulded the contour of the body, pinching up the head at one end, and the tail at the other, and fashioning flank and limb in due salamandrine proportions, in so artistic a way that, after watch-

ing the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than an achromatic would show the hidden artist, with his plan before him, striving with skillful manipulation to perfect his work.—Huxley, Lay Sermons, page 260.

Quotable Poetry.

HOME BUILDERS. (129)

Matt. 26:6, 7; John 14:2.

A house is built of bricks and stones, of sills and posts and piers,
But a home is built of loving deeds that stand a thousand years.
A house, though but a humble cot, within its walls may hold
A home of priceless beauty, rich in Love's eternal gold.

The men of earth build houses—halls and chambers, roofs and domes—
But the women of the earth—God knows!—the women build the homes.
Eve could not stray from Paradise, for O, no matter where
Her gracious presence lit the way, lo! Paradise was there. —Nixon Waterman.

FRET NOT THYSELF. (130)

1 Cor. 12:9, 10; Ps. 37:1-5.

The little sharp vexations,
And the briars that catch and fret—
Why not take all to the Helper
Who has never failed us yet?

Tell him about the heartache,
And tell him the longings, too;
Tell him the baffled purpose
When we scarce know what to do.

Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden,
And carry away the song.

—Phillips Brooks.

FAITH AND WORKS. (131)

Ps. 15; James 2:17, 22.

"Courage, brother, do not stumble,
Though thy path be dark as night;
There's a star to guide the humble,
Trust in God and do the right.

"Perish policy and cunning,
Perish all that fears the light,
Whether losing, whether winning,
Trust in God and do the right."

—Unknown.

KINDNESS TO THE LIVING. (132)

Why do we grudge our sweets so to the living,
Who, God knows, find at best too much of gall,
And then, with generous open hands, kneel, giving
Unto the dead, our all?

What do the dead care for the tender token,
The love, the praise, the floral offerings?
But palpitating, living hearts are broken
For want of just these things.

—Ella Wheeler Wilcox.

SYMPATHY. (133)

At morn she tuned her harp to heavenly thought,
And the restless throng with hurrying feet passed on,
And none were found to turn a listening ear.
At night she stretched her heart-strings 'cross a lute,
And when the weary crowd came back, the
Tired feet were tangled in the mesh of song
And stayed to learn of life, and love, and hope.

—Grace Shaw Duff.

FORGETTING THE PAST. (134)

Wouldst thou shape a noble life? Then cast
No backward glances toward the past;
And though somewhat be lost and gone,
Yet do thou act as one new-born.
What each day needs: that shalt thou ask;
Each day will set its proper task.
Give others' work just share of praise;
Not of thine own the merits raise.
Beware no fellowman thou hate:
And so, in God's hands, leave thy fate.

—Goethe.

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Matthew's Gospel from Life in Matthew's Land.

GHOSN EL HOWIE, Shweir, Mt. Lebanon, Syria.

[This series of illustrative articles from the oriental view on the important texts in Matthew will be continued the coming year.]

Article XXI.

"Leaving Nazareth he came and dwelt in Capernaum."—Matt. 4:13.

Christians may take exception to his teaching and later life and still more to those of his successors. Nevertheless Mohammed, the founder of Islam, remains the greatest Oriental the world has ever seen since St. Paul, the Apostle, suffered martyrdom. He changed the course of Oriental history and thirteen centuries after his decease we find him followed, admired, if not adored, by a tenth of mankind.

The beginnings of his ministry and specially his flight on the 25th of June, 622 A. D., from Mecca to Yathieb or Medina, recall the beginnings of our Lord's ministry, and more especially that which transpired in the synagogue at Nazareth when he "closed the book" and addressed his townsmen for worship assembled, as is recorded in the 4th chapter of St. Luke's Gospel, 16 to 31st verses.

The inhabitants of Mecca, cousins to those of Nazareth, as Orientals would say, were gross idolaters and their city was a center of Arabian idolatry; their pantheon or Kaaba contained three hundred Sunam (images). Each had its special season of worship and its worshipers, and the Arabian peninsular was kept deep in idolatry, poverty and ignorance.

Mohammed, the son of Abdallah, stood in Mecca, as six centuries before Jesus had stood in Nazareth, and proclaimed in substance in the eloquent Arabic tongue of his townsmen, "Idols were an abomination." The Deity, unapproachable in his ineffable unity, was infinitely exalted above the vain conceits men had imagined concerning him. To regard any creatures as "partners" of the Almighty, or as associated with him, was intolerable infidelity.

The Arabs were summoned to return to this, the grand Catholic faith which underlay all previous dispensations, the "faith of Abraham," their great progenitor.

With striking similarity to the people of Nazareth, the Meccans decided irreversibly that their kinsman, the best of his nation, should pay with his life for his bold arraignment of their religious customs, for was not he a mere poor orphan, brought up by his uncles? Were they not aware that he was a mere camel driver, a servant of Khadijy, though he afterwards became her husband? They decided therefore on his assassination, but the son of Abdallah, with the genius of Michal, the wife of David (1 Sam. 19:13), put Ali in bed, covered him with his own cloak to elude the spies, and he himself, under cover of darkness, took to a cave three hours distant, and there hid for three days until he could suppose that his pursuers had given up the chase, and on the fourth day continued his flight of further twelve days' journey, a distance of 250 miles, to Medina, where he found shelter and safety, as our Lord found in Capernaum.

The Jews' unwillingness to receive our Lord and their opposition to him appears to arise chiefly from the fact that he was their countryman, their neighbor, and that they were acquainted with his relations (Luke 4:22; Mark 6:3). Fortunately for all, the Jews do not hint that they knew anything bad either about him or his relations, but simply that they know all about them.

The modern observer hardly fails to observe still the straw which shows how the wind blows. A popular proverb says: "Those who know thee when little will not respect thee when thou becomest big" (noted) and in fact this seems to be true now. For example, a Syrian will pass by many native doctors and employ a foreign physician, and consequently native graduates emigrate to Egypt, the Sudan and the United States, etc., and attain success there. A native manufactured article is despised and consequently the stores in Nazareth and all over Syria are full of foreign goods. A native journal, just come in, states a fact and comments on it bitterly, viz: that in a native school the native teachers receive from thirty to forty francs a month, while a foreigner is made head teacher and receives four hundred francs a month.

The Nazarenes' antagonism which issued in our Lord's leaving Nazareth and making Capernaum his own city, appears to have proceeded from local jealousy and prejudice such as are noticeable now as in former days.

IS YOUR CHURCH IN DEBT?

Are You Thinking of Building a New Church?

Do You have Trouble in Raising Current Expenses?

We will have a series of these articles on the above problems in early issues of Current Anecdotes, the first in the January issue. They will be by a man of wide experience who raised $50,000 or more each year, and if his articles do not answer your questions, he will answer them in later issues of Current Anecdotes.

A FEW COMMENDATIONS.

The New York Christian Advocate, Bishop McCabe and the Epworth Herald have spoken highly of the value of Current Anecdotes.

Ralph Connor (Charles W. Gordon), author of Black Rock, The Sky Pilot, etc., says of Current Anecdotes: "The publication is really a good one, and I think has a place for every minister." Are you interested in knowing what over 400 preachers think of Current Anecdotes?

Len G. Broughton, pastor of the Baptist Tabernacle, Atlanta, Ga., one of the leading preachers in the South, says: "I believe Current Anecdotes is the very best production of the kind."

One Methodist pastor said one copy of Current Anecdotes was worth $23.00 to him.

Prayer Meeting Department.

By Augustus Nash.

BIBLE STUDY IN THE CHRISTIAN LIFE.

The Bible is a message from God:

1 Given by inspiration of God. 2 Tim. 3:16, 17.
2 God has spoken unto men. Heb. 1:1, 2; 2:1-4.
3 The writers were under the influence of the Holy Ghost. 2 Pet. 1:19-21.
4 Is the very word of God. 1 Thess. 2:13; 1 Cor. 2:12, 13.

It is our spiritual food:

1 More necessary than our daily food. Job 23:12.
2 As nourishing as "milk." 1 Pet. 2:1, 2.
3 As strengthening as "meat." Heb. 5:12-14.
4 As necessary as "bread." Matt. 4:1-4.
5 As satisfying as "honey." Ps. 119:103.

Some of the ways it helps us:

1 Makes wise unto salvation. 2 Tim. 3:15.
2 Helps in time of temptation. Ps. 119: 9, 11; Matt. 4:1-10.
3 Purifies the life. 1 Pet. 1:22; John 15:3; 17:17-19.
4 Throws light on life's pathway. Ps. 119: 105, 130.
5 Equips for service. 2 Tim. 3:16, 17.
6 Gives comfort and hope. Rom. 15:4.
7 The source of unfailing joy. John 15:11; Jer. 15:16.

Our duty toward the Bible:

1 Search as for treasures. John 5:39; Prov. 2:1-5.
2 Meditate often upon its truths. Ps. 1:2.
3 Pray for understanding. Ps. 119:18; Luke 24:45.
4 Obey its commands. John 14:15, 21, 25.
5 Love better than gold. Ps. 19:7-11.

PRAYER AND THE CHRISTIAN LIFE.

1 To whom should prayer be offered? Matt. 6:9; Eph. 3:14, 15.
2 How does God feel toward his children when they address him in prayer? Luke 11:5-13.
3 What is the simplest definition of prayer? Phil. 4:6.
4 What other elements are there in prayer besides that of petition?
  1 Adoration. 2 Cor. 1:3.
  2 Confession. Ps. 51:1-4.
  3 Thanksgiving. Col. 1:12; 2:7; 4:2.
5 Should we have regular sessions for prayer? Ps. 55:17; Dan. 6:10.
6 How can we hope to pray without ceasing? Eph. 6:18; 1 Thess. 5:17.
7 What are the benefits of secret prayer? Matt. 6:6.
8 What encouragement do we have to pray for others? Jas. 5:16; 1 Tim. 2:1-4; Eph. 6:18.
9 What are some of the things that hinder the answer to our prayers?
  1 Sin. Ps. 66:18.
  2 Selfishness. Jas. 4:3.
  3 Unbelief. Mark 11:24-26.
10 Some notable examples:
  1 Jesus. Luke 3:21; 5:15, 16; 9:18, 28; 11:1; 22:31; 22:32, 41-45.
  2 Elijah. Jas. 5:17, 18.
  3 Nehemiah. Neh. 1:4-11; 2:4.

"TEMPTATIONS AND THE CHRISTIAN LIFE."

We cannot escape temptation:

1 The angels in heaven. 2 Pet. 2:4.
2 Eve in Paradise. 2 Cor. 11:3.
3 Jesus in the wilderness. Mark 1:12, 13.
The real author of temptation. Job. 1: 6-12; John 13:2; 1 Pet. 5:8.

Some of the ways men are tempted:

1 By their lusts. Jas. 1:13-15.
2 By their desires of the flesh. Gal. 5:17-21.
3 Cares and riches. Mark 4:19.
4 Love of money. 1 Tim. 6:9, 10.
5 Poverty. Prov. 30:8, 9.

Encouragement to overcome temptation:

1 Never tempted beyond our strength. 2 Cor. 10:13.
2 Jesus is a living helper. Heb. 2:17, 18; 4:15, 16.
3 God can keep us from falling. Ps. 37:23, 24; Jude 24.
4 Jesus prays for us. Luke 22:31, 32; Heb. 7:25.

How to overcome temptation:

1 Watch and pray. Matt. 26:41; 6:13.
2 Putting on the Lord Jesus Christ. Rom. 13:14.
3 Resisting the devil. Jas. 4:7.
4 Putting on the whole armor of God. Eph. 6:10-17.
5 Not consenting. Prov. 1:10.
What can we learn from Jesus' temptation? Luke 4:1-13.
Promises to those who overcome. Jas. 1:12; Rev. 2:7, 11, 17, 26, 27; 3:5, 15, 21.

"CONFESSING CHRIST AND THE CHRISTIAN LIFE."

1 Must confess Jesus as our Lord. Rom. 10:9 R. V.; 1 Cor. 12:3.
2 Must confess him by word of mouth. Rom. 10:9, 10.
3 Our daily lives must speak for him. Matt. 5:16; Titus 1:16.
4 By identifying ourselves with his followers. Matt. 28:18-20; 16:13-18; Eph. 4:11-13; 5:22-32.
5 Must confess him before the world. Matt. 10:28-33.
6 Why some men do not confess him. John 12:42, 43.
7 Jesus has set us an example. 1 Tim. 6:13.
8 The reward promised to those who do. Luke 12:5-9; Rev. 3:5.
9 All men will be compelled to do so some day. Phil. 2:9-11.

Homiletic Department.

G. B. F. Hallock, D. D., Editor.

GIST OF RECENT SERMONS.

By P. S. Henson, Albert James Lord, A. C. Dixon, Wallace Radcliffe, Robert Stuart MacArthur, J. W. Worsnop, D. V. Gwilym, Len G. Broughton.

"THE HERO OF THE TREADMILL."

Text: "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."—Isa. 40:31.

Jesus says of himself, "He hath given me the tongue of the learned that I should know how to speak a word in season to him that is weary." There be many that are weary, and here in Isaiah are some very seasonable words that the Lord has addressed to them. He bids them look up from their dreary treadmill toil to the Heaven of heavens where God Almighty reigns and asks: "Hast thou not known? hast thou not heard? that the everlasting God, the Creator of the ends of the earth, fainteth not, neither is weary?"

"But what is that to me?" the poor, tired toiler is ready to reply. Much every way, and chiefly this, that upon his inexhaustible resources it is our privilege to draw. "He giveth power to the faint, and to him who hath no might he increaseth strength."

But when we read that they shall go from flying to running and from running to walking, it looks like a lamentable anti-climax. And yet, if rightly apprehended, this language does not at all imply a coming down, but a constant coming up—not an anti-climax, but a climax of sublimest sort.

Let me illustrate my meaning in some things that are familiar.

Not a few of us here can well remember "the soldier boys" that went to war in 1861. We watched them as they swept through the streets, keeping step to martial music. How immaculate their uniforms! How beautiful their silken banners! How superb their carriage, as amid the shouts of admiring spectators they marched to war! But when the fight was finished and "Johnnie came marching home," our eyes beheld a spectacle incomparably more inspiring. We saw the battle-scarred veterans returning from the war, wearing carelessly their old slouch hats and their mud-bedraggled, blood-stained uniforms. No thought had they of the figure they cut, as they bore aloft the battle flags, all torn to tatters by shot and shell, which they were bringing back with victory perched upon them. "The boys" that went to war, fired with patriotic enthusiasm, mounted up on wings as eagles, but the seasoned soldiers coming home just plodded through the streets—they had learned to "walk and not faint."

Oh, there are heroes and heroes, but after all the real heroes are the plodding heroes, the men that just "walk and do not faint."

And we may find another illustration in the sphere of domestic love. "All the world loves a lover." A beautiful thing is the love of the young and ardent lover, whether he be a Romeo serenading his Juliet under her vine-embowered window, or an adventurous Leander plunging into the Hellespont and breasting its billows to meet his darling Hero on the other shore. Here we admire the charm of swift-footed, high-flying and romantic love.

But there is a steadier, soberer love that makes profounder appeal to every thoughtful, noble nature. It is the love that lasts when the bloom has faded from the cheek and the lustre from the eye of the girl who was so bright-browed and beautiful when the proud and happy bridegroom led her to the altar in the long ago. Now she is a wan and wasted invalid, bound fast to a couch from which she will never move till she is borne away to her burial. For her bowed and heartbroken husband the passionate romance of life is over. No more does he "mount up with wings," but in the daily round of patient, thoughtful, loving ministrations he "walks and does not faint." This is the loyal and heroic love that infinitely transcends poetic raptures.

And the highest development of this God-given strength is not to be seen in the rapturous flight or the chivalrous dash of sudden and spasmodic enthusiasm, but in the "patient continuance in well-doing"—the persistent plodding in the narrow path of duty, day after day, month after month, and year after year, in spite of difficulties, dangers and discouragements. This, after all, is the crucial test and the crowning glory of Christian character.

It is not indeed for me to challenge the genuine religiousness of those who are seldom or never in evidence except amid the raptures of a revival; but I do say that the men and women who, after all the excitement has subsided, do keep right on through heat and cold, through wet and dry, through evil report and good report, "faint yet pursuing," walking without fainting—these are the real heroes in whom the Captain of salvation delights, and by whom he will win the final victory.

And here is a word of hope for the discouraged Christian worker, and, oh, how many such there are! You began with high ideals and enthusiastic expectations. You mounted up on eagle's wings and thought that men must see and believe and obey the Gospel if it were only set before them as you saw it now. But alas, for the blindness of the eyes and the dullness of the ears and the hardness of the hearts and the obstinacy of the wills of the children of men! And so the wind was taken out of

your wings and you landed on your feet. Then for a while you ran, until you discovered that this world was not to be taken by storm, but by patient, steady, strenuous work, and the men that are to do it are the men that "walk and not faint."

And here is a word of comfort also for those whose lives are laid in lowliest spheres and who have been so "cabined, cribbed, confined," that they seem to be utterly unable to achieve anything on earth that will make it worth their while to have lived at all. One says, "I am only a miserable factory hand, and all day long I simply feed a machine, and I have come to be only a part of the machine; and what is there in life for me?" Another, "I am only a poverty pinched sewing woman, and day and night, week in and week out, with poor, tired fingers, I just stitch, stitch, stitch; and my only song is 'The Song of the Shirt,' till by and by, to my great relief, it will be changed, thank God, to the Song of the Shroud—for what is there in life for me?" And here is another, a downhearted mother, who loves the Lord and loves the church and loves the souls for whom Christ died. She hears of the needs of the wide, wide world and hears of the deeds of the saintly women who have given their lives to the world's uplifting, but what can she do in her narrow sphere?

Let me tell you, weary plodders, for your heartening, of a pitiful brute that once I saw, a poor discouraged looking horse that was tramping, not indeed in a treadmill, but tugging at the end of a beam to which he had been hitched, and round and round in a hot and dusty ring he patiently toiled, and he, too, apparently was getting nowhere and accomplishing nothing. My heart went out to him, and I said to myself, "I thank the Lord that I am not a horse, and especially that I am not such a horse as that. To be a gentleman's horse and prance upon the boulevard in the midst of all the proud array of wealth and fashion might be perhaps endurable, or to be a farmer's horse and pull the plow and turn the moist earth up against the roots of the corn and have the corn blades pat you on the cheek and seem to say, 'Thank you for the refreshment you have brought us.'—that, perhaps, would be worth one's while. But just to go round and round in that dusty ring and get nowhere, that were indeed misery intolerable."

But as I looked I noticed that a rope was wound around a cylinder attached to the beam that the horse was tugging at, and the rope passed over a pulley down the hill to the river's brink, and at the end of the rope was a block of stone that the horse was hoisting like a hundred he had hoisted before, to build the abutment of a bridge over which, when completed, an endless succession of railroad trains would flash with all their wealth of freight and human life; and oh, how I wished that I could get that poor horse's ear and tell him that his toil was not in vain, and I fancied that if I could it would quicken his step and lighten his toil in that miserable little ring.

Oh, my brother, my sister, chafe not against the narrowness of your limitations. "Act well your part, there all the honor lies." The lowlier the lot the less likely the admixture of unworthy motives. Never mind the narrowness of the circle in which you move; just "walk and not faint," and by and by when the secrets of all hearts and the issues of all lives shall be uncovered before the judgment-seat of Christ, you shall rejoicingly discover that in your humble, toilsome round of daily duty you were by your prayers of faith and labors of love contributing all unwittingly to the building of a bridge over which was to flash the chariot of the King. And the King himself shall say, "Well done," and crown you with glory and honor and immortality, and the hero of the treadmill shall receive the highest prize.

—Rev. P. S. Henson, D. D.

THE SACRAMENT OF SERVICE.

Text: "They helped everyone his neighbor, and everyone said to his brother, Be of good courage."—Is. 41:6.

We have been passing rapidly in the last half century from an individualistic to a social type of civilization. But we cannot say that because life is becoming more highly organized it can be lived more easily. On the other hand we are inclined to say that the closer are men's relations the greater the friction, and the more difficult to have every event work good to every person. This kind of life, I repeat, is far better but more difficult to live in all its relations. The tone of a three or five bank organ is much better, richer, fuller, more sympathetic and harmonious than the tone of a cabinet organ. In the one there are few combinations while in the other there are hundreds. An amateur can play the one, but only the master organist can play the other satisfactorily. So in these times of highly developed social and religious life it is difficult to live a full, rounded Christian life. A company of people spread over a large area can get along comfortably well, but crowded into a small enclosure they will suffer embarrassment. They all have elbows and where it is ideal to march through life touching elbow to elbow, it is not so comfortable when men are cramped and their elbows touch one another under the arms. Our social life is, therefore, a question of elbows.

This leads us naturally to the question, how can life be lived so as to fulfill all these manifold relations? The answer is found in the words of the text: "They helped everyone his neighbor, and every one said to his brother—Be of good courage." I wish these words might be placed over the doors of every church, inscribed upon the walls of every place of worship, and selected as a watchword for every charitable organization. What a changed world this would be if the sentiment of this text should go into effect tomorrow morning. The words suggest to us two ways by which we may administer the Sacrament of Service.

I. Humanity is in constant need of help. The circle of suffering and misfortune is all

the while changing, but it never happens to be empty. In spite of the fact that we are a rich country, and are living in times of plenty, there are children in every city in need of bread and elderly people in need of support and comfort. It is no disgrace to be poor or to be sick if we have done all in our power to drive away the wolf from the door and beat down the germs in our system. Jesus was poor, more so than the foxes and the birds; Paul was poor, having few or no possessions but "the cloak and the parchment." Peter was poor, "Silver and gold have I none." Poverty is no disgrace, unless it be the dregs of a wasted life. Wherever there is honored poverty there should be generous benevolence.

When Jesus was upon earth he said that every benefaction which was bestowed upon one of the least of the brethren in a loving spirit, was acceptable unto him. Inasmuch is a word which is full of significance to all charity workers. "All the beautiful sentiments in the world weigh less than a single lovely action." Many of the fraternal organizations might teach us, who are members of the church, lessons in charity. A short time since I received in my mail, by mistake, a postal sent by one member of a fraternal organization to another, asking him to call and assist a sick brother. How often does our fellowship prompt us to do this? Yet the Bible says "Do good unto all men, especially unto them who are of the household of faith." No gift of means or might will ever fail to be thrice blest. Crowd your life with endless benefactions and countless mercies.

Edwin Markham has a beautiful poem entitled, "Inasmuch." He pictures a watchman, Ivan by name, on Moscow's castled height guarding the citadel. The driving snow was heaping itself against the wall when a half bare beggarman tottered past. The watchman ran and threw his own coat around the half frozen beggar, but that very night died of exposure. In a vision that night Christ said the coat had been given to him.

II. But there is another way to offer the "Sacrament of Service" than by giving food to eat and raiment to put on: It is suggested by the last half of the text, "And everyone said to his brother—Be of good courage." There are men and women in this world who need an encouraging word more than they need bread. Man does not live by bread alone. There are men on our streets who have been unfortunate in their lives. They are pessimistic and discouraged and distrust all the world. There are others who are in some vocation which does not measure up to their ambition and they need to have some one to tap them on the shoulder and say "Be of good courage." There are a good many men who become discouraged and therefore become drunkards. There are others who lose their hope before they lose their good name. There are many who need to be met at the door of the factory at the close of the day's work, and led beyond the saloon to the doors of their homes, that they may be saved to themselves and to their families. They need words of strength. Their wills are weak and must be reinforced. They need to be inoculated with courage, and the power to resist evil.

Very few of us realize how much help there is in a handshake when given in a brotherly way. One of Wellington's officers, when commanded to go on some perilous duty, lingered a moment, as if afraid, and then said, "Let me have one clasp of your all-conquering hand before I go and then I can do it." The majority of the needy ones of earth ask not for our money, but for our sympathy, and our sympathy we ought to give. Frederick Douglass appreciated the uplift which Lincoln always gave him when they met, for Douglass said, "He is the only man that does not remind me that I am a Negro." To say to a weak brother with all the meaning in your soul, "Be of good courage," will often make him a moral giant, and suffer him to rise above his difficulties, and his shortcomings. There are very few persons who do not need words of encouragement, who do not need to have some one say to them, "Be of good courage."

No one has ever been able to speak this word with such pathos as Jesus, and no hearts have ever been lifted into the presence of their best selves as those to whom he spoke. When the woman was brought to him taken in her sin, it was "Go sin no more." When others would condemn the woman who stole her way into the house of Simon the leper, to anoint Jesus' feet, he said, "She hath done what she could." When Mary and Martha were mourning the loss of a brother it was "Thy brother shall rise again." When the thief on the cross threw himself upon Jesus' compassion, the Master said, "Today thou shalt be with me in paradise."—Rev. Albert James Lord.

POLITICS AND STATESMANSHIP.

Text: "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people mourn."—Prov. 29: 2.

Politics is defined by the Standard Dictionary first: "as the branch of civics that treats of civil government, and the conduct of state affairs; the administration of public affairs in the interest of peace, prosperity and the safety of the state; synonymous with statecraft and political science; in a wide sense, embracing the science of government and civil polity." Second: "as political affairs in a party sense; the administration of public affairs or conduct of political matters so as to carry elections and secure public offices; synonymous with party intrigues, political wire-pulling and trickery."

The first definition gives us the realm of the statesman who studies the science of government, and applies its principles to public affairs, seeking the good of the whole nation. The second definition gives us the realm of the politician who studies the art of getting into office, and profiting all he can at the public expense. The statesman is a patriot who would serve

his country. The politician is a barnacle attached to the body politic, who seeks to make his country serve him.

Our text gives us the underlying principle of all government: "When the righteous are in authority, the people rejoice; but when the wicked beareth rule, the people sigh."

Bad rulers with bad laws tend to make a bad people, while good rulers with good laws tend to make a good people. Every man in high position is a fountain of health or disease. His influence is a light that gives life, or a Upas shade that poisons. If the president, governor, or mayor is known to be a bad man, young men will say to themselves, "If he can be bad and yet be honored, why may not I indulge my evil passions without sacrificing the prospect of political preferment? If his wickedness is no obstacle to his success, my wickedness need be no obstacle to my success."

"Do good unto all men," is a command which should be binding upon the conscience of every Christian; and, if by voting for a righteous man or a righteous principle, one may do good, he should improve his opportunity.

The inscription on the coin indicated that tribute should be paid to Caesar, and it is right for Christian men to pay taxes for the support of government. Thoreau declared that he did not desire any protection, he wished no government, he preferred to be his own governor, he would live in his cabin among the trees and birds independent of all others. He therefore refused to pay taxes and went to jail in consequence. And yet Thoreau, but for the protection of the government which he despised, might have been robbed and killed without hindrance.

Every man who enjoys the protection of government has upon him the responsibility of doing what will support the government. "Pray for them that are in authority," says Paul, and prayer for rulers at that day was the only means that the Christian had for securing a better rule. If Paul were living now, he would say, "Vote to put good men in authority and then pray for them that they may rule well."

I. The use of citizenship.

A third Scripture suggests the use of citizenship, and is found in Acts 25:11: "I appeal unto Caesar."

Paul was a Roman citizen. He had been unjustly arrested and persecuted. He sought safety by putting himself under the protection of the Roman Eagle. He wanted to preach the Gospel in Rome and here was an opportunity of using his Roman citizenship to gratify that lifelong wish. By appealing to Caesar he could be carried to Rome, and there proclaim Christ under the shadow of the palace. It was by means of his Roman citizenship that he was permitted to preach to Caesar's household through the soldiers who were chained to him in turn.

I can imagine Paul winning the favor of each one of these rough men by kindly words, pleasant conversation, and then preaching unto them Jesus with such clearness and earnestness that they accept him, so that when they are freed from their prisoner, they go out freed from the guilt of sin. Through the privilege of his Roman citizenship he was permitted to lay siege to the citadel of paganism until he made a breach in its walls.

American citizenship means in the world today about what Roman citizenship meant in the time of Paul. It is the traveler's protection and pride. Under the Stars and Stripes he is safe everywhere. It gives him an open door into every pagan land. To refuse to make this citizenship mean what it ought to mean by the election of righteous men, and the enactment of righteous laws, is to fail in the performance of a sacred duty.

II. Civic righteousness.

A fourth Scripture gives us the need of good citizenship, and is found in Proverbs 14:34: "Righteousness exalteth a nation, but sin is a reproach to any people."

And this righteousness is civic, social and personal. Civic righteousness is right relation of the citizen to the government, and of the government to the citizen. No government has a right to treat its citizens unjustly, unfairly, oppressively, and no citizen has a right to treat the government unfairly or unjustly. Think of this, will you, when you list your property for taxation?

We are told that good men do not hesitate to use stratagem for defrauding the government out of its tribute. It has been said that the tax list proves nearly every man in the community a liar. This may be an exaggeration, but I am quite sure that there is a sentiment prevalent which prompts men to deal with the government as they would not deal with individuals.

III. Social righteousness.

Social righteousness is right relation between individuals. Much is said about inequality in the distribution of wealth, and, if there should be an equal distribution tomorrow, there would come again next week a great inequality. To make all people poor alike or rich alike is neither practicable nor desirable, but to make all people friendly and kind and considerate, whether they be rich or poor, is an end to be earnestly sought.

If the rich man had some common footing with the poor man, if he would realize that his poor brother is truly human, with joys and sorrows and struggles like his own, he would be richer and the poor man would be better off. If, on the other hand, the poor man could find a common footing with the rich man, and realize that his wealthy brother has struggles, sorrows, joys, and burdens like his own, there would be a common fraternity of humanity which

would be the best cement for the perpetuity of our government.

The horse of a rich man, while driving through Central Park, ran away, and his carriage struck a poor peddler, knocking him senseless and leaving him bleeding on the ground. The rich man went to him, put his head in his lap, sent for a physician, carried him to a good hotel and had him carefully nursed into health again. The poor peddler was surprised to learn that the man on whose lap he laid his bleeding head, and who spoke to him such words of loving comfort, belonged to the class whom he had cursed as he thought of their wealth and luxuries compared with his poverty and struggles. He learned for the first time that behind the exterior of wealth there was a genuine human heart.

A rich woman in Chicago, who had lost her only child, was induced by her maid-servant to take a bouquet of flowers and lay it upon the little coffin in the home of her washerwoman. Rich woman and poor mother stood and wept over the little body, while they spoke to each other words of consolation.

In these two cases the rich and the poor had found a common footing; they realized that they were akin, that they could suffer alike, and that manhood and womanhood did not depend upon the size of the purse, or on the location of the house or the quality of the clothes; and, when such relation of love shall be brought about by the Gospel of Christ, this government will be forever secure. But until then we may listen for the rumble of the earthquake of revolution; we may guard against the foment of discontent.

We hear much about manhood suffrage, which means that every man has a right to vote, regardless of the amount of money which he possesses. It ought to mean that only true manhood shall vote. Vice, anarchy, corruption, ignorance, have no right with the ballot. And if this be true, every Christian should receive a new inspiration to work for the elevation of the people. The love of Christ and patriotism should prompt us to give them the Gospel which will develop in them a true manhood.

IV. Personal righteousness.

Personal righteousness is right relation between the individual and his God. Such righteousness can come only through Jesus Christ our Lord. "For he hath made him to be sin for us who knew no sin that we might be made the righteousness of God in him." Paul wrote the letter to the Romans, to prove that righteousness is primarily right relation, not right doing, and he besought men to be reconciled to God.

Until we get right, we cannot do right. And until we come into right relation, all the righteousness of doing is filthy rags. Jesus Christ alone can make men truly righteous.—Rev. A. C. Dixon, D. D.

THREE SONS OF ANAK.

Text: "He expelled thence the three sons of Anak.—Judges 1: 20.

God has given the American Caleb this Hebron—a place of valleys and fastnesses, of rivers and lakes, of beauty and treasure. His possession is not yet complete. It is still a day of experiment and problem, of advance and struggle. Caleb has not undisputed enjoyment of the upper and nether springs. The sons of Anak are here with their chariots of iron. This Hebron will become a valley of visions, an Immanuel's land of home and peace and liberty only as the assertions and antagonisms are driven out. The sons of Anak whose presence carries contempt, threat and irremediable hurt are three—the Immigrant, the Ecclesiastic and the Rioter.

I. The Immigrant. The immigrant is a modern phenomenon. The ancient migrations have no parallel. Those historic movements were in different methods and for contrasted purposes. The world has never witnessed such majestic movements organized and projected with such enterprise and in such lofty ideal as have characterized the immigration of the past century to these shores. The ancient movements were by tribes, sometimes in ambition, sometimes in poverty, sometimes in famine and sometimes through impulse of persecution. Looked at comprehensively, the movements of people, which are generally called emigration, had three periods with distinctive corresponding characteristics: National, for military purpose; colonial, for commercial purpose, and individual, for spiritual purpose.

With the discovery of this continent dates another migration. No longer a national movement, its elements are merchants, planters, workers, colonies of varying size, still adhering to the mother country, whose adventure is no longer for conquest, but products, material and social. The spirit was commercial. The effect was an emergence from primevalism and mediaevalism into universal knowledge and the dominance of the English tongue and race.

We have a new element in our civilization that must be reckoned with, a new face at the door that must be interrogated and challenged, a new hand that carries either a threat or a promise. In 1885 a circle drawn on the map of Europe including the sources of our immigration would have had its centre at Paris. In 1905 the same circle on the map of Europe would find its centre at Constantinople. That tells the story. During the past year, from these countries came sweeping in at our gates 800,000 persons. Only a few years, and cheap river transportation will open the Danube, and this turbid stream will be enlarged by the inflowing current of the half-civilized tribes of Bosnia, Servia, Herzegovina and Bulgaria. It is a complex problem, to which statesmanship has not addressed itself seriously. It carries threat and perplexity

and revolution. Their very presence has already changed whole communities. The new immigrant relentlessly crowds out the old immigrant. He often knows nothing and cares less for our institutions. In marked distinction to his predecessor of the earlier years, he is not so readily merged into the community. He drifts to the city, and in the city to the colonizing of his own tongue and customs. He is clannish. New York City has within it a Hebrew city larger than Jerusalem; added to that a German city larger than Dresden; added to that an Italian city larger than Venice; added to that a Scandinavian city larger than any three cities combined of Norway and Sweden. And the story is reduplicated in all our city life. The perils are multitudinous; they include the ignorant, criminal, lawless, insane, helpless.

What will Caleb do about it? The redress is not in a Chinese Wall. There is only one Ellis Island in the whole world—the blessing and welcome to the poor and oppressed of the whole world. It would be wise to guard the door against disease and crime and sinful cupidity of trade. It would be crime to bar the door.

Our superb common school system tends to mould and train and restrain and conform to good citizenship. But a trained intellect may furnish only the more effective criminal. It may only put a gun in the hands of an Indian. We are shaping a new type of Anglo-Saxon—the American. We are making a new type of American; what will he be? Shall this son of Anak come into the kingdom without baptism?

II. The Ecclesiastic. The ecclesiastic robe has no place either in the White House or the Capitol. One gets besmirched, and the other dishonored. The church will become secularized, while the state will not become spiritualized. This nation paid a great price for its liberty. That liberty will be conserved only through eternal vigilance. We have ordained an unbridgeable separation between church and state. That separation must be maintained. The ecclesiastic is a persistent meddler. Every civilized nation for its own salvation has had to banish the Jesuit. He comes back. He will always bear watching. We have been startled and chagrined by recent disclosures in national administration where persistent ecclesiasticism, by chicanery and political threat, secured public money that had been formally forbidden by Act of Congress. No church has a right to sustain a lobby in Washington. It is a reproach for it to move solidly in the interests of any political party. The politician waits for the ecclesiastic. The ecclesiastic is willing to be waited for and watched for. The alliance means subtility and treachery. The state that is Christianized is saved. The state that is ecclesiasticized is dishonored.

There is today a special threat, dark and ominous, in the Mormon hierarchy. It is open to attack in the religion it inculcates. The man who calls Mormonism Christian has not read his Bible or studied Mormonism. It is rank heathenism. It blasphemes Jehovah. It slanders Christ. It dishonors his Word. It degrades man. It deifies lust. It cannot be let alone. It will not let us alone. It is not content with present boundaries, but is aggressive and ambitious and increasingly threatening. It is vulnerable only in the head. The head is uplifted yonder in the United States Senate. It is the opportunity of the nation, and we stand questioning, indifferent, procrastinating, complacent. What will Caleb do with this son of Anak? Feed him and pet him? or care first for his own children and the title to his own inheritance?

III. The Rioter. The lawless man is the threat of the community. In regard for law abide peace, order and life. Government is the ordinance of God. In rebellion is destruction. License is relapse to barbarism. But I am not just now afraid of the riot that mutters in the slums. The danger that threatens is not from barricades and muskets, but from bonds and mortgages. The rioter of wealth is the man who threatens today. He is tempted to disregard the simple and assured laws of trade. He will keep within the letter of the law and defiantly violate its spirit. He is oppressive and arrogant. He combines for the purpose of destruction. He does not believe in co-operation except as he is the sole co-operator. Competition becomes a crime against him. Business is war, and his creed is that "all is fair in love and war." And he has no time for "love." Frenzied finance is lawless finance. That is not obedience to law which only seeks to escape the penitentiary. The anarchist we hang. But what can Caleb do with this son of Anak?

Here, then, are the three sons of Anak who with their iron chariots threaten our Hebron. How shall Caleb conquer?

1. He will sustain and enlarge the individual church. No duty or exigency can absolve from this. The most important institution in this community is the church of Christ. The most important institution to you is your individual church. It cannot do without you. You cannot do without it. It must summon everyone's sympathy, co-operation, energy, prayer, money, enthusiasm. It is the foundation of influence. It is the asserter of righteousness. It is the beacon of hope.

2. He must evangelize the nation. The alchemy of the Gospel is the only power which can seize the hot and tainted elements of our immigration—the varied and antagonistic elements of Mexican, Alaskan, Indian, Highlander and Porto Rican—and merge them into the higher type of heroic, versatile, strong Christian Americanism, in which abides the hope and advance of the nation.

Hebron waits for the complete conquest. Sloth and indifference will be Caleb's undoing. The three sons of Anak—the immigrant, the ecclesiastic and the rioter—are in array, and their iron chariots frown

with threat and defiance. Only as we believe and are strong shall be fulfilled the promise that "unto the great sea toward the going down of the sun shall be your coast." —Rev. Wallace Radcliffe, D. D., Washington, D. C.

THE CRUDE CAKE.

Text: "Ephraim is a cake not turned."—Hosea 7:8.

Ephraim was the second son of Joseph, by his wife, Asenath, and the foremost of the twelve tribes of Israel. Ephraim's elder brother was Mannasseh; but, as on a former occasion in the family, the younger was to rule over the elder. The new kingdom ruled over by Jeraboam was in large part of the kingdom of Ephraim. The word Ephraim thus came to stand for Israel, and in this representative sense it is used in the text before us.

A word in regard to baking in the East will throw light on the text. It is the custom to heat the hearth, or a portion thereof; then sweep carefully the part heated, put the cake upon it, and cover it with ashes and embers. In a little time the cake is turned. It is then covered again and this process is continued several times until it is found to be sufficiently baked. Israel, as a loaf, had been put under the ashes; but, though well leavened and kneaded, Israel had not been carefully turned. One side became a burnt crust, and the other side remained raw dough; and thus both sides were absolutely worthless.

Ephraim still lives. He has many representatives at this hour. Let us look at a few of these representatives in their order.

I. The man who lives for pleasure alone is a cake not turned. One side of his nature is unduly baked; the other is entirely neglected. Pleasure has its uses, but pleasure as a business is a very poor business indeed. Honey is good, but the man who eats nothing else will have neither brawn nor brain.

There are many representatives of this class. Some are from the lower and more groveling classes. But others of this class belong to the higher walks of life. The man who lives for pleasure, whether of the higher or lower kind, is dead while he liveth. He consents to doom himself to an early grave, a dishonored name, and an immortal shame. He dooms himself to crawl and bite the dust, when he might stand erect and eat angel's food. He is a cake not turned. One side of his nature is burned to a crust by the fires of unholy desire; the other side of his nature is raw dough. Both are worthless. Today, in the name of all that is noble in manhood, and in the name of our divine Lord, I beseech you to be true to the loftier instincts of your nature, and live for the glory of God and for the good of men.

II. The man who lives for business alone is a cake not turned. This man stands higher, all will admit, than the mere votary of pleasure. Business is good; business has its claims; these claims must be recognized. But even though the business be honorable and the methods of its pursuits unobjectionable, the man who lives for this life alone, loses this life as well as the life which is to come. The man to whom this world is a god is a wretched idolater. Our Lord gives us two illustrations in his parables of men who lived for this world alone. The first is usually called "the rich fool."

There comes to my mind while I speak just such a man. He lives as utterly without God as if God were dead. He is a husband and a father; but he and his wife and children sit at their table and partake of their food, as far as gratitude to God is concerned, precisely as animals might eat. The name of Christ is never heard in the house except to round a joke or emphasize an oath. This man is without God and without hope. He lives for this life alone. His only God is business. The most important part of his nature is utterly neglected. The faculties which would give him kinship with angels and God lie absolutely dormant. He is defrauding himself of his possible heritage as a child of God and an heir of heaven. He is robbing his home of the sunlight of Christ's presence. He is a cake not turned. One side of his nature is scorched by the friction of the world's cares, and the other is raw dough.

III. A man who lives for culture alone, as that word is usually understood, is a cake not turned. This remark will not apply to a culture that is broad and deep, a culture that takes in the entire being. What is culture? Look at the derivation of the word. It is tilling. To till you must plow or delve; you must rake or harrow. You have culture in a field only as you have tilling. Parts of the field that have not been tilled are not cultured. That cannot be called a cultivated field in which large portions have been utterly neglected. New-world farmers are astonished when they see the fields of old-world farmers. Every spot is tilled; every mountain side is cultured. No man can claim that his is a well-tilled farm if much of it has never felt plow or spade. No man can claim the honors of culture, portions of whose nature lie fallow. What would you say of a man who claimed to be cultured simply because his muscles were well developed? A true culture includes the entire field; it sweeps across every faculty. It has its earthward, manward, and Godward relation. If lacking in any of these directions, it is a partial, defective, and unauthoritative culture. It is a cake baked only on one side.

Dr. Halley was not a man of culture, so far as Christianity was concerned; that side of his nature was unbaked. Carlyle's culture was painfully one-sided. He was crusted on the one side; he was crude on the other. The harsh, the crabbed, the unloving elements were unduly developed; the tender, gentle, and winning graces were neglected. With all your culture forget not that which can be learned only in the school of Christ. Culture will adorn piety, but piety crowns and glorifies culture. We want both. Both are one. That is not true culture which fails to cultivate the

nobler, the diviner elements of the soul. The man who neglects this is a crude Ephraim—a cake not turned.

IV. A man who is half-hearted in religion is a cake not turned. Ephraim had introduced much of the superstition and idolatry of the Gentile nations into the worship of Jehovah. Ephraim though proud and haughty as a tribe, had been lacking in moral backbone, in loyalty, in consecration, in the service of God. The people had worshipped calves at Dan and at Bethel; and yet they called on the name of the Lord. They, like the inhabitants of Samaria in later times, feared the Lord and served their own gods. There are such professors of religion today. Today Jesus Christ calls for men with one heart, and that heart on fire with his love. We want no unturned cakes. The church of Christ wants men with convictions; men who know why they are Christians. The world needs such men. It is sometimes said of some men that they are very pious Godward, but very crooked manward. That is a severe criticism when it is true. That is not Christ's model man. He is symmetrical; he is baked through and through. Unconverted men are crude, uncooked men. A Christian is like a biscuit, twice cooked, as the word means. Christ alone can make such men. Come to the cross of the perfect Man to learn the first lesson in true manhood. Let his love sweetly bake your hearts clear through. Starting thus, and continuing thus, you will never be rebuked as crude Ephraims, but you will one day be presented to God as perfect men and women in Christ Jesus.

—Rev. Robert Stuart MacArthur, D. D.

HOW TO DO RIGHT.

Text: "Cease to do evil; learn to do well." —Isa. 1:16, 17.

Men like to boast of their strength in almost everything but religion. In business, in literature and professions, men assert their competency; in religion, they whine about their weakness. Tell a man he is unable to do his work, and you will see his eyes flash fire and his face flush crimson. Brave in worldly things, man, too often, is a coward in religion.

I am aware that a man does not know how weak he is until he tries to give up a habit to which he has been a slave for years. Habits are linked like a chain. If not broken they will bind us. What habit do you wish to give up? Try to break away from it. That moment you perceive your weakness. You did not know you were so weak! Still you are not so weak as to be unable to cease to do evil. If you were, the Almighty would be unjust to hold you responsible for not doing, for what he knows you cannot do. But as he calls upon you to give up your sins, you may be sure you have the power to obey, whatever theories may be advanced to the contrary.

I. Cease to do evil in secret. Many sin in secret who pass in public for good persons morally. One year after another passes without exposure. But sin will find you out. Circumstances unfold that tear the mask off the face and pull the cloak from the life, thus revealing the real character. The seducer of frailty enters the beautiful garden of domestic happiness and blights the fairest flower. But think you he escapes? God has so constituted human nature that every sin brings forth its own penalty, so that whatsoever a man soweth that shall he also reap; and from that diabolical act of his he carried within himself, even though no other penalty be inflicted, the serpent degradation. That he cannot cast off. It is with him wherever he goes. Though his external circumstances seem to minister to his happiness and comfort, he is neither happy nor comfortable; for there is this canker ever gnawing at the vitals of his peace of mind. That he may, it is true, successfully conceal from man, but he cannot hide it from himself and God. So far as God is concerned no sin is secret. Nothing can escape the search-light of his omniscience.

II. A man must cease to do evil in secret; because he who sins in secret will, sooner or later, turn out to be an open sinner. The first step down leads to a second; the second to a third, and so on. When a man has begun to go the down grade of evil, he finds it easier to keep on going than to stop. This is clearly illustrated in the lives of Samson, Saul, David, Solomon, Judas Iscariot, and of every sinner at the present day.

III. One must cease to do evil before he is properly qualified to learn to do well. The former is a necessary condition to the latter. He may have an intellect that qualifies him for an expert scientist, or a profound philosopher; but this does not guarantee that he is going to learn practically the art of doing right, or well. Heart culture and head culture, like two loving sisters, should go together hand in hand. Many a man's head is cultured while his heart is as demoniacal as was the heart of that disciple who betrayed the Son of Man with a kiss.

IV. Man has to learn to do well. He has the ability to do it as he has to learn to do anything else. He must learn the alphabet of goodness before he can be introduced to its literature. To this end he must become a disciple of Christ. The alphabet of vice seems more quickly learned than of virtue. Why? Because evil is the down-grade, while virtue is the up-grade, in life. It is always easier to go down than up; to swim with, than against the stream. There are two forces always at work—one rises up, the other draws down. These you feel as you feel two persons pulling you in opposite directions.

V. Do you ask: How are we to learn to do well—to do good? We are to learn it from the word of God. The Bible points to Christ who is the way of life. We learn how to live—how to do well—by taking Christ as our Saviour and example. He is the way to noble manhood, pure womanhood, holy achievement, benevolent enterprise, Christian activity, high-

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est heaven. A boy learns to calculate by making calculations; to speak and write correctly by putting into practice the principles of grammar. So in matters Christian we learn to repent by repenting; to pray by praying; to trust by trusting; to obey by obeying. We do not live in a Utopian world. We live in a world of stern reality where we have to wrestle with inherited burdens; hard lots; many failures; wrongs done to us; religious doubts; with death that has snatched from our embrace loved ones; and which must, sooner or later, come to us all. Through long, lonely nights of dark experiences often have we to wrestle; but unfortunate are we if, like old Jacob, we come out of the struggle crowned with a new name—Prince of God. Do not the wrestlings of life invariably bring us blessings? What if they do maim us and cause us to limp, as Jacob, if we emerge from the struggles nobler, stronger and purer than before? Watch and pray, lest, instead of ceasing to do evil, you are led into it and fail to learn the noblest of all arts—the art of doing well.

VI. It is one thing to know theoretically how to do well and another to do it. Knowledge of a thing, or the best method of doing it, does not guarantee we shall do it. Our knowledge of theology and the Bible shows us that it is our duty to resist every form of evil and to abstain from its appearance; but, unless we resist and abstain, our knowledge of these things, however accurate and minute, will be of no practical benefit to us.

Men, in every department of their life, feel their work at first to be irksome; but every effort adds to their strength and skill until their work becomes easy. So in the Christian life, at first duty must seem a load, worship may prove a task, well-doing may be felt to be irksome; but, by and by, duty ceases to be a burden, worship is transformed into a delightful uplifting exercise of the soul, and well doing is felt to be irksome no more. The Christian, now being under the law of love, finds his greatest zest in doing good to others. And, by the way, no one can do good to another without receiving good in return. As every sin brings forth its own penalty, so every good deed gives birth to its own reward. Try to save others and you help your own salvation. A traveller discovered a man lying on the ground almost covered with snow. Feeling benumbed himself he was ready to fall as the other had done. Bending over the unconscious man he began rubbing him vigorously. To his great delight he was encouraged to persevere by noticing signs of returning consciousness. The exertion caused him to feel his own blood warming up and circulating more freely through his body. At length he succeeded in bringing the other so completely around that both were able to continue their journey. In losing his own life—all concern for his own life—he found it; he saved himself by saving his fellow-traveller. So if we do something to save others we are helping to save ourself.

Said a teacher to his pupils: "You should repent the day before you die." "How can we," replied the pupils, "for we do not know when death will come?" "Then," said the teacher, "you should repent *now*, for you may die tomorrow." Let us cease to do evil now and begin at once to learn to do well, for we may die tomorrow.—Rev. J. W. Worsnop.

JESUS IN THE MIDST.

"The same day at evening, being the first day of the week when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst."—St. John 20:19.

It is very difficult for us, at this distance of place and time, to fully understand the sad position of the disciples on the evening of the day that our blessed Lord rose from the dead. The Jews had crucified their Master and they were now enraged with his disciples in consequence of the soldier's report that they had taken away his body. St. John distinctly says that it was fear of their own safety that caused them to assemble together. During the day they managed to live apart; but in the evening, when their fears were greatest and their danger most imminent, they, like frightened sheep in a storm, huddled together and fastened the doors.

I. Notice especially the potency of fear. Common afflictions generate common sympathies.

1. This is true in family life. How often have family feuds and animosities been buried beside the coffin of a beloved relative. The common sorrow generated common love and sympathy.

2. It is true also in national life. What a powerful influence fear exerted in the thirteen original colonies of our beautiful country. It was a common oppression that made them love each other; it was fear for their own safety that united them. What a difference there was in the temper and customs of the churchmen of Virginia and the rigid Puritans of New England. But the fear of a common foe generated such a bond of love and sympathy that Virginia and Massachusetts kissed each other.

The destruction of the battleship Maine was also a sad illustration of the same principle. When the news reached us that the ship had been destroyed and that two hundred and fifty of our brave sailors had been hurled to eternity without a moment's notice, how quickly party feeling was quelled, and how quickly the calamity called forth national sympathy and love. The common sorrow made us feel our oneness as a nation. Thus common afflictions always generate common sympathies. It was so with the disciples. They were gathered together for fear. It was the hour of their extreme danger, when they were on the very verge of utter despair. They felt that human help was unavailing, so they barred the doors and huddled together. But it was the dark hour before the dawn. He who comforts the sorrowful and helps

the needy was near. He will not suffer us to be tempted above that which we are able to bear. It was just then, in the evening, that Christ stood in their midst, in all the majesty and sweetness of his personality, and uttered words of cheer to the disciples. Oh! how dark and dismal it was for the disciples to be without Jesus! How quickly his presence dispelled the darkness and filled them with heavenly light. It is ever thus with the tempted soul. The experience of the sinner may be very different in the morning from what it was in the evening. It is interesting to observe that God's days always begin in the evening and end in the morning. Man's day begins in the morning and ends in the evening. The world's day begins with seeing joy, and is full of promise, but it ends in darkness and disappointment. God's day begins with darkness and chaos, but it grows brighter and brighter; it begins with gloom and ends in glory; it begins in sorrow and ends in triumphant joy. It is so with the penitent. When the sun of the world goes down, when its glory fades, when human comfort fails, when the burdened sinner cries for mercy, then the Prince of Peace draws near and morning glory dawns on the soul. "Heaviness may endure for a night, but," thank God, "joy cometh in the morning."

II. When Christ came to the disciples he stood in the midst.

This is his rightful position. He always stands in the middle. The tree of life in the midst of the Garden of Eden was prophetic of the position that Christ was to occupy in the evening of Redemption. All along the ages he has occupied a central position among his followers. At the age of twelve he stood in the midst of the doctors; when he was baptized he stood in the midst of the multitude. At his crucifixion he was seen by all Jerusalem in the midst, separating the penitent from the impenitent thief. And when St. John, in Patmos, saw Jesus in Heaven, a triumphant type of glorified humanity, he was in the midst of the seven candlesticks. He is ever the Lamb in the midst of the throne. The standing promise of the age is: "Where two or three are gathered together in my name there am I in the midst of them." The assurance given the Psalmist holds good today: "God is in the midst of her, therefore she shall not be removed; God shall help her and that right early."

III. He stood in the midst of his disciples to give them his benediction.

He saith, "Peace be unto you." He freely forgives them for deserting him in his hour of trial. They had stumbled at, and were offended with, his cross, but now he stands in the midst and conveys to them pardon and peace. He shows them his hands and his feet. The wounds were so open, the perforations were so real, that the doubting Thomas was able to thrust his hand into his side. Oh, how those blessed wounds inflamed their hearts and filled them with love! They had been offended at the cross, but now they realize that it was through the cross that pardon and peace could be procured. He showed them his wounds, and at the same time imparted peace in order to impress upon them that it is through his stripes we are healed. He showed them his wounds also to impress upon them the necessity of preaching the virtue of his precious blood. Thus the cross was glorified; it was transfigured before their eyes, and it henceforth became to them the sign of joy and of triumph.

IV. Then were the disciples glad when they saw the Lord. The sight of the precious wounds made them perfect in love, and "perfect love casteth out fear." The sight of the wounds and the inspiring presence of Jesus transformed them from trembling weaklings into spiritual giants. Yes, a vision of the wounds of Jesus made them mortal heroes and world-subduers. The very Jews whom they feared will henceforth quail in their presence and marvel at their boldness. They will bar the doors no more for fear, but merely close them to keep the world out.

Shut the door of thy heart, enter into thy closet, and ask the Holy Ghost to reveal the wounds of Jesus to thy soul. Give Jesus his rightful place in the midst of thy heart, in the very centre of thy affections; then thou, too, shalt be transformed from a weakling into a bold, joyful witnesser of the cleansing power of the precious blood. —Rev. D. V. Gwilym, D. D.

THE WORTHY WALK.

Text: "That ye walk worthy of the vocation wherewith ye were called."—Eph. 4: 1.

There are three main truths that come out of this text:

I. The Christian life is a calling. Ten times in the apostolic writings the word here translated "vocation" is translated "call," "calling." My prayer to God is, that we, as Christians, may wake up to the realization of the fact that the Christian life is not a thing we can enter today, and step out of tomorrow. It is a business, a calling, a vocation. If we are to have success in it we must regard it as such and be as faithful to it and as attentive to its interests as we would to any other business that we may have.

II. The Christian life is a called calling. The instrument or agent through which the calling comes is ofttimes different. But no man ever yet entered the Christian life who was not called of God.

In the first place, there is the calling of God through the work of the Holy Ghost upon the heart. I believe that which tells a man a certain thing is right or wrong is the Holy Spirit. He it is who ever stands by and tells us what to do, and what not to do.

Many people are called into the Christian life by the reading of the Word itself. The Holy Spirit shines upon the truth ofttimes as the means of conviction and salvation. I have read of an infidel, who, because his little

daughter presented him with a Bible as a Christmas gift, cursed his child, and tore the book into fragments. But there stuck to his coat one little piece of paper. After some hours had passed he noticed it. As he took it in his hand, his eyes fell upon these words, "Prepare to meet thy God." An arrow of conviction went into his heart, and he never rested until he found salvation.

Then there is the call of God through his providence. Many people are called into the Christian life through the providence of God.

Ofttimes the call of God comes through personal work. It may be the distribution of a tract. Just as soon as I heard of the death of the Rev. Dr. George C. Lorimer, of New York, there came into my mind this little story connected with his conversion. In his youth Dr. Lorimer was a talented actor. An old crank of a woman, who did not have any better sense than to stick a tract at everybody she came in contact with on the street, led him to Christ. He was walking down the street in a hurry, and she stuck a tract at him. Dr. Lorimer being always considerate of women of whatever rank, took the tract, thanked her, put it in his pocket, and walked on. That night, after reaching his hotel, he took it out and read it. His interest was awakened, and he read it through three or four times. He could not sleep that night. So the next day he went to the pastor of a church near by and gave his heart to God. When he gave his heart to God he gave his talented young life, became a preacher of the Gospel, and died the most famous Baptist minister this country had. If you cannot preach, it may be you can talk. If you cannot talk, it may be you can hand a tract. Oh, that God would give us a realization of the fact that the Christian life is a business!

III. Now the last thought: This calling demands worthiness on the part of the called. "Walk worthy of the calling wherewith ye are called," says the apostle. Worthy! Worthy of what? Worthy to be counted "an heir of God and a joint heir with Jesus Christ!" Worthy of the place he has given me in the Kingdom of Jesus! Worthy of the crown he is going to put on my head! And yet Paul says I must be worthy. While I do not feel personally qualified to speak on this phase of the text, I can give you some principles which, by the help of God, I am going to be more careful to incorporate into my life than ever before.

1. The first principle is this: We are to bear our religion in all places, in all companies, and all employments, as becometh the children of God. If that one principle should take hold of us and we should resolve to do that, there would be no further need of exposition. That is to say, I will go to no place where I cannot invite Jesus. I will have no companionship that would refuse the companionship of Jesus; I will engage in no form of business, for money or of a social character, in which I cannot invite the co-operation of Jesus.

Now, you can easily see that if this one principle should lay hold of us we should have a great deal happier world, and certainly a much cleaner church.

2. We are to look up and see and pass through the open door when the tempter comes. The open door is always there. Paul says: "There hath no temptation taken you but such as is common to man" and "with the temptation" God will make "a way of escape." There is no trouble about the way of escape.

3. We are to take the side of the right. There are but two sides: One is right, the other is wrong. In everything that presents itself to us for solution there are just these two sides. This is true of all private matters, in business, in society, in religion, in everything that touches human life. If we are "worthy of the calling wherewith we are called," we shall take the right side of it. No matter in what position you are placed, if you take the side of doubt, it is sin. Oh, may we get to this principle! How it would purify the social atmosphere! How it would transform civil life! How it would change church life!

4. We shall be more ambitious for the cause of Christ than for our own cause. There are enough people in the church to set the world on fire with religious enthusiasm if they would incorporate this principle in their lives. If business men were as anxious for the success of the church and the general cause of Jesus as they are to promote their own interests, the whole Kingdom of Christ would take the wings of the morning.

5. Finally, we are to live as though every day were the last. A rich woman in Wales, a good woman, but very pessimistic, was approached one day by the pastor of her church in regard to a certain mission section where there was no religious work of any kind carried on, and where eighty or ninety per cent of the population were unsaved, though there were many people that could be won for Christ. She thought it would be useless and refused. Meantime a band of working women, led by a seamstress, who had to work for her daily bread, went down into that district, without the knowledge of the pastor, or church, or anybody else, rented a little room, started a mission, and the fire of God came down on their altar. As a result a great revival of religion broke out and the whole factory was transformed. Meantime the rich woman was taken sick. In a dream one night she went to heaven. She was standing on the outside of the gate, looking in and beholding its beauty. The first person she saw were a number of these factory people standing near the throne, praising God and rejoicing. Then she saw a curtain withdrawn, and near the Master's side stood a band of working girls with great crowns upon their heads as they shared with him the glory. When she awoke she said to herself: "Suppose I had died! If God will let me get up again I will be more careful hereafter when such a glorious opportunity is offered me."—Rev. Len. G. Broughton, D. D.

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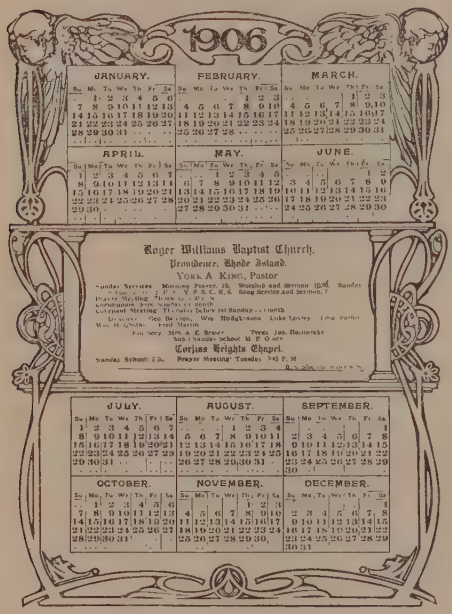

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The special articles in these issues alone will be worth a year's subscription. You would willingly pay $1.50 to $5.00 railroad fare to attend a conference on prayer meeting methods, and it is doubtful if you would get as many valuable suggestions as from the discussion in October issue. In this we discuss the ideal sermon at the suggestion of Herrick Johnson.

The preacher who does not subscribe for Current Anecdotes and Methods of Church Work should look up the real meaning of the text: "Light shineth in the darkness, and the darkness comprehendeth it not." See Textual Searchlights in October number. Our Christmas issue will contain suggestions for making this holiday most helpful to your people.

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The Ecclesiastical Year—November.

By Rev. G. B. F. Hallock, D. D.

THANKSGIVING DAY.

For many excellent sermons, themes and illustrations, see Current Anecdotes, Vol. 2, pages 10 and 114. Also Current Anecdotes, Vol. 3, pages 76, 77, 82, and 364. Also Current Anecdotes, Vol. 4, pages 83, 84, 85, 96, 97, 98, 99. Also Current Anecdotes, Vol. 5, pages 91, 92, 95, 100, 101.

THE GOOD OF A MERRY HEART.

"A merry heart doeth good like a medicine."—Prov. 7:22.

The Revised Version reads: "A merry heart is a good medicine"; and an earlier proverb reads: "He that is of a merry heart, hath a continual feast." The same thing is both medicine and meat.

I. "Merry" does not mean any reckless jollity, but is like Paul's "Be of good cheer" to his shipmates.

1. Such a spirit of cheer corrects morbid humors, and so breaks disease.

2. The merry heart is a tonic to the body and a clarifier to the mind.

Many mighty Christians were men of great cheerfulness. Luther had great capacity for laughter. Lyman Beecher played with his boys; so did Spurgeon, Phillips Brooks, Newman Hall, and Guthrie.

We business men wear ourselves out for lack of lubrication.

II. How secure the merry heart?

1. Look at your mercies with two eyes, and your troubles with one eye only.

2. Learn Paul's secret: "In whatsoever state I am, therewith to be content." Live within your income.

3. Be useful. Always be lighting somebody's torch.

4. Take short views. God promises grace for present needs.—Rev. T. L. Cuyler, D. D.

GOD FORBIDS PESSIMISM.

"Finally, brethren, whatsoever things are true. . . . think on these things."—Phil. 4:8.

There are cheering facts in the world, as well as discouraging facts. We ought to "think on" the cheerful things.

I. Because looking at what is good makes us good; while looking at what is bad weakens and discourages our goodness, if it does not actually make us bad.

II. Because looking at the courage, truth and love of men strengthens their goodness. The recognition of moral qualities helps them.

III. Because good thoughts will make us happy and grateful to God; and we need to rouse our thankfulness.

IV. Because among the good things are those activities in which we ought to find our place of work.—Author Unknown.

THANKSGIVING.

Isaiah 25:1-8.

Thanksgiving is not merely a lip service, but a life service, for true thanks-living is thanksgiving. He gives the best thanks to God who reveals his gratitude in his daily life. One day in the year is not enough for thanksgiving, nor have we fulfilled our duty when we simply thank God for abundant harvest and for national prosperity.

I. God expects it. We have but to turn over the pages of the Scriptures to realize that God expects that we will thank him for his blessings poured out upon us. When Paul writes to the Philippians as he is inspired of God, he says, "Let your requests be made known with thanksgiving." The most of us have been constantly receiving from God; it would be well for us in our Thanksgiving service to make no request of God, but to thank him for what we have already received.

II. Some things to be thankful for.

1. Our eyes.—I looked into the sightless eyes of an old friend of mine, some years ago, and heard him say that he had never seen the sun rise, and had never looked upon his mother's face; and I realized that all my life I had been using my eyes, and never once had I thanked God for them.

2. Our reason.—I visited an insane asylum, and saw one of the most brilliant men this country has produced with reason dethroned, imagining himself a beast of the field, splendid in his physical proportions, but with mind entirely gone, and I turned away in shame to acknowledge that I had never thanked God for my reason.

3. Our feet.—A certain beggar was crying out along the roadside that he was the brother of a king, and was without shoes. "What a shame," he said, "that a king's brother should go unshod!" and then he saw a poor beggar carried by without feet, and in confusion he began to thank God that he was better off than he. In ten thousand ways God has blessed us, for which we have not thought to render praise to him.

III. Let us thank him for salvation in a threefold aspect. We have been saved from sin's penalty—that is, in the past, at our acceptance of Christ; we are being saved from sin's power—that is a present blessing, and is due to the indwelling of the Spirit of God. We shall be saved from the body of sin—that is, in future, when we behold Christ as he is and become like him. Let us thank him for being kept. In the 10th chapter of John, we read that "Christ knows his sheep, and they shall never perish, neither shall any man pluck them out of his hand." What security! Let us thank him for that.—Author Unknown.

THANKSGIVING TO GOD.

This is the only proper theme for the consideration of a Christian on our national Thanksgiving Day.

Has it ever been otherwise?

Strange to say, Thanksgiving Day is not specially remarkable for sermons on gratitude to God.

Some may contradict this, and say: "But that is just what Thanksgiving Day is for, to give thanks to God." Certainly, but as a rule we do nothing of the kind.

A few years ago we sat in a union service listening to the Thanksgiving Day discourse of a young Baptist minister, not a native of this country. He began with a half apology for the sermon he preached, which was on "Praising God for his goodness," saying that he had been such a short time in America, that he had not yet learned how to preach a regular Thanksgiving sermon, and so he would simply preach a sermon on "Gratitude to God." He did preach quite a good gospel sermon on that subject. But, shall we dare to confess it, we shared in our heart the very general disappointment that we heard expressed by the audience that the speaker had failed to give us a genuine American Thanksgiving Day sermon?

That perhaps only shows how we have perverted the true idea of Thanksgiving.

What is the nature of the average sermon preached on that occasion? Its absolute prerequisite is that it must have a distinct American, probably a New England, and even a Pilgrim Father flavor.

Incidentally in our Thanksgiving Day sermons we express gratitude to God for his particular favors shown to our very excellent nation. But this is often a mere cloak to cover our unqualified boastfulness over our mineral wealth, our agricultural resources, our manufacturing industries, and our marvelous history as a nation.

Strangers are apt to say that we actually think that we built the mountains, and ditched the rivers, and dug out the lakes, and laid away the treasures in the mines, if we did not actually arrange the sun, moon and stars.

We shall not be any less patriotic, or loyal to our country if we ascribe to God all the glory for our splendid heritage.

How little we have had to do with this greatness anyway. The pioneers of a former century were modest. They never thought that they were great men. But they did know that God was a great God, and that they were his servants.

It might be a good thing, perhaps somewhat in the nature of genuine revival, if this year all of our Thanksgiving sermons were of unalloyed praise to our Father in heaven; and if we laid aside in lavender or moth balls our grandiloquent sermons on the great things which we did not do.—*Michigan Presbyterian.*

TRUE GRATITUDE TO GOD.

Phil. 4: 4-7.

The heart is insensible, indeed, that does not recognize any of the blessings that come from God. The streams of mercy flow full and strong. If there are mysteries in Providence, and some things which we cannot at once reconcile with our ideas of God's goodness, there are many things so plain that there can be no mistake about them. We may count many trials and afflictions, but we cannot count the mercies of the Lord. But they come to us so constantly that we overlook and forget them. Two travellers at the close of a day compared their experiences. One said, "My horse stumbled and fell with me, and I escaped injury in almost a miraculous manner, and cannot express my thankfulness at my great deliverance." The other said, "I met with a still more wonderful providence; I have traveled all day and my horse never stumbled at all." We are all receiving these common mercies and overlook the source of them, or we realize their value when they are taken from us.

I. How shall we express true gratitude to God? We can give expression outwardly in our praise, and thanksgiving. From individuals, and families and churches and nations, the voice of thanksgiving must arise, when the spirit of it is in the heart. Praise is acceptable unto God. It cannot increase his essential glory, but he loves the acknowledgement of his children, when they come before him. Of old they entered the temple with their instruments of music and their songs of praise, and the glory of the Lord came down and filled it, so that the priests could not minister by reason of the cloud of glory that filled the house. It has ever been so, that when his people have come with their praises, for blessings received, they are in the best attitude to come with their petitions for other and greater mercies. The order is a proper one, praises first and prayers afterward.

II. The grateful heart is ready for service. "What shall I render unto the Lord for all his benefits?" Realizing what we have received from him, we must go forth to spend our strength for him. He gives us life and talents, earthly means and opportunities, shall we not use them for him? We are redeemed by the atoning work of Christ, shall we not with a grateful sense of divine goodness yield ourselves unto God and spend and be spent in his service? No other argument is so powerful to stir us up to devoted and self-denying labor, as the sense of God's love to us, undeserving as we are. Unless there is something of this, there can be no real gratitude.

III. But a grateful heart is also a penitent heart. The first effect of a revelation of forgiving love is to melt the soul in penitence and to turn it from sin. How can a forgiven sinner continue in sin? The goodness of God revealed as it is, leads to repentance. Let such fruits be seen as will redound to God's glory. When we realize the mercy of God toward us,

in providing for our wants, in sparing our lives, in comforting us in sorrow, in averting calamities and in giving us a sense of pardoned sin and a good hope of heaven, it must lead to holy living.—Rev. Robert Alexander, D. D.

THANKFULNESS.

Ps. 100.

I. Thankfulness makes our blessings doubly blessed. It makes the ordinary and simple gifts of God shine with a morning luster, and exudes the rarest perfume. There are two ways to get rich—one is to increase the number of our dollars, the other is to increase the value of the few dollars we already have. Thankfulness raises the blessings we already have to higher degrees of worth, and thereby enriches us. If thankfulness does not create new roses, it paints a finer hue on those we have; if it does not load our table, it puts a delicious sweetness in our simple fare; if it does not clothe our bodies in costly raiment, it leads a sweetness of behaviour to our bodies, so that we do not need such raiment to make us attractive.

II. Thankfulness cures covetousness. It kindles a light so brilliant in our little homes, that we quit gazing at the silvery splendor of our neighbors over the way. It magnifies our little things till we fail to wish for the great things of others. It is the quintessence of contentment, and contentment joined to pure practical godliness is the acme of all life. And yet just such an acme of life is within the reach of every lowly heart that will trust Christ fully.

III. Thankfulness discovers unknown goodness all about us. It has eyes so searching, it can find blessings in the heaps of rubbish where other eyes only see curses.

In the dusty corners of life's field, away from the hot paths of ambition; in the rainy days, when we are driven to introspection; on sickbeds, when we watch the shade of waving trees and sunlight weave a day-dream on the wall: then thankfulness will open to us unsuspected mines of gold, for gratitude will find an Eldorado in the very tears of sorrow. After all there is no wealth outside of the soul, and a life that moulds itself into praise cannot be made poor.—Rev. G. D. Watson.

A LIST OF BLESSINGS.

A lovely young lady lay ill at a health resort in Cleveland. Her disease was such as to render her intensely susceptible to suffering from outward disturbance. One day the chamber-maid, while doing the work in the adjoining premises, continually clattered her furniture and sang in a very loud voice. A friend hearing it and knowing the young lady's nervous condition, felt much concern and calling on her afterward, asked if she was not much annoyed. The young lady replied, "At first I thought I could not bear it, and determined to call the maid, and tell her how much suffering she caused me; but finally I decided not to do so, but to ask the Lord to help me bear it. I did that, and received his help, so it did not hurt me afterward, and I soon went to sleep."

This same invalid was in the habit of telling over her blessings of the day, every evening when her friend came in. She used to make a list of them in her journal, while she was able to write, but at that time she was too weak for the effort. Sometimes she spoke of a single flower given to her, or some portion of her food that was more palatable than usual; or perhaps some thought of Jesus had come to her with peculiar comfort. She always had something for which to be thankful. She counted up the little things, which come as blessings, but which pass unheeded, by those less careful to see a Heavenly Father's kindness.—M. B. Elwell.

MOVE INTO THE SUNSHINE.

I have read the account of a long, rainy afternoon, at the end of which the sun came out brightly; and of a dog, who straightway moved from his place in the shadow to a spot where the delayed sunshine was the brightest.

A childish simple story? Yes; but none the less it is a complete parable of thanksgiving. Your life may contain only a square yard of sunshine, and that late arriving. Never mind; move promptly into it, and stay there.

But, in reality, every life contains far more than one spot of sunshine. Hunt them out and you will be rich in a new kind of gold that thieves cannot steal.

Not everyone has eyes for the sunshine. There is a new method of separating iron particles from the soil in which they are imbedded. The dirt is simply thrown up against a great magnet, which holds the ore and lets the soil fall back. This process is transforming into an iron mine many a league of hitherto worthless clay, and is earning vast wealth for its inventors. The magnet is a kind of eye that sees the iron in the clay, and nothing but iron. Get such a power for your soul and use it to search out subjects for thanksgiving.—Amos R. Wells.

LIFE WORTH LIVING.

A German proverb says, "Where I am well is my country." "Give me health and a day," says Emerson, "and I will make the pomp of emperors ridiculous. The dawn is my Assyria." What is wealth without health? Thomas Winans, the Baltimore millionaire, tortured with dyspepsia, said, "I would give a million dollars if I could eat a piece of bread and butter." If you have health, never mind about your poverty. Your crust tastes sweeter than many a rich man's luxuries. How can life be worth living without a good liver? Health is simply unobstructed life, and it comes from God. For deliverance from disease and recovery from illness, for advance in medical science and skill, for the inheritance of sound

bodies, for days of toil and nights of untroubled sleep, for bread that tastes sweet and for unperverted appetites, for bounding health and strength, let us enter into his gates with thanksgiving.—Rev. J. H. Snowden.

PREPARATION FOR HEAVEN.

Thanksgiving helps our preparation for heaven. If we learn here to give gratitude to our Father, we shall know there how to render everlasting praises and thanksgiving to God and the Lamb. If we do not give thanks now to God, how shall we enjoy eternity? Shall we not be out of harmony with every thing in heaven if we go there without knowing how to praise God and to give thanks to him?

THE BRIGHT SIDE.

But leaving now pessimism's bad capital, observe how nature seems to keep happiness on top for us, in such innocent but widespread illusions which though unsubstantial in their nature are not so in their effect, but furnish a great deal of solid satisfaction. Take, for example, the fact that all nations regard their own country as the choice one, and their own people as the chosen one of the globe. Each congratulates itself, and commiserates the others. The Greenlander thinks his own the fairest province on earth, the Chinaman has just one passionate longing, namely, to get back to his own country, alive if he can, dead if he must. Patriotism carries iridescent hues in its eyes, so that to the Swiss his modest Alpine flower, and to the Scot his plain heather bell, is fairer than would be the most princely rose fresh from its native Persian soil.—Rev. Nelson Millard, D. D.

SORROWING, YET PRAISING.

I know a village down in the far west where the one hundred and twenty-first psalm was a favorite and more than a favorite. Whenever it was given out in church (and the congregation used often to ask for it), all joined in singing it with an earnestness, a fervor, a passion, such as I never heard elsewhere.

Do you fancy these people were especially comfortable, prosperous folk, who had no sorrows and lived safe from all danger, and therefore knew that God protected them from all ill? Nothing less. There was hardly a man who joined in that psalm but knew that he carried his life in his hand from year to year, that any day might see him a corpse, drowned at sea. Hardly a woman who sang that psalm but had lost a husband, a father, a brother, a kinsman, drowned at sea. A sudden shift of wind might make, as I knew it once to make, sixty widows and orphans in a single night. And yet because they kept their faith in God, their lives were for the most part lives of happy and hopeful enterprise; cheerful always, in bad luck as in good.—Charles Kingsley.

THE REJOICING OF THE HILLS.

When the sun is just setting, at the moment in which the last glimmer passes out of sight, the herdsmen of the Alps take their mountain horns, and send out four well-known notes echoing along from rock to rock; these are understood to mean, "Praise ye the Lord!" And they manage the alteration so that one may succeed another, the slope most distant shall seem to take up a sort of response to that which is nearer, and thus, higher and higher up the ridges, hill shall shout to hill, and peak shall answer peak, until the whole Swiss heart shall join in the simple and sublime anthem of praise to the one Lord of all.—Charles S. Robinson, D. D.

THANKSGIVING BY WHOLESALE.

We should thank God for every day we live. The whole people should not think of it as being possible to them to receive the harvests of the year and not thank God in some public, formal way for what he is doing.

A somewhat irreverent boy once suggested to his father that he should ask a blessing over a whole barrel of meat without waiting for it to be served at the table and the blessing asked at each meal. He had a sort of formal recognition of the propriety for thanksgiving, but wanted it attended to at such times as would not interfere too much with his own comfort. So a great many persons are willing to recognize God if it can be done in some way that does not interfere too much with their own plans in life and their own equipments.

We should thank God not only in words and on formal, set occasions, but should show that we appreciate his goodness by our lives, all the year through. We should live our thanks as well as speak them.—*Herald and Presbyter.*

THE HARP STRINGS.

In one of the legends of the Talmud we are told of a stringed instrument that hung over David's bed in such a position that when the midnight came the north wind blew through it; and then it sounded sweetly of itself. "And he arose at once and occupied himself with the law until the pillars of the dawn arose." Thus may God's goodness move upon our hearts. His mercies are like the sands of the seashore for multitude. Bless the Lord, O my soul, and all that is within me bless his holy name! Let us in grateful songs prepare ourselves for the service of the Father's house; for the songs that we shall sing on that Thanksgiving Day whose sun shall never set.—Rev. D. J. Burrell, D. D.

"REST, AND BE THANKFUL."

A writer says: "Among the severe passes of the Scottish Highlands, it is memorable always to mention Glencoe; for no one who has ever climbed the fatiguing steeps can forget that after the weary way had led him up and on,

beneath the shadow of the grotesque Ben Arthur, past many a disappointing elevation which he thought surely would be the last, he finally reached that mossy stone, by the winding wayside, on which were written the welcome words, 'Here rest, and be thankful!' There, sitting down in peace one sees the rare prospect of the beautiful hill and vale, and just beside him, at the turn of the road, is also the long path by which he came." Let us not forget to thank God while enjoying the resting-places which he provides for us on life's journey.

BASKETFULS BESIDES.

Some one tells the story of an English preacher who takes a hungry man into a hall with plates laid for 1,460 persons. Here are supplies of all kinds in bountiful profusion. The man would like to sit down at one of these plates.

"Ah!" said his guide, "would you be thankful? Then you shall have for your breakfast, something quite as good as anything here, only just wait until I tell you something. You can't have these, for they are the ghosts of what you have already had. They are the 365 breakfasts, the 365 dinners, the 365 teas, and the 365 suppers you had last year. They make 1,460 in all."

"You don't mean to say I had all those?"

"Yes; and many basketfuls of odds and ends besides."

Buck, in commenting on the above story, said, "And now, we will dismiss our friend to eat his meal, we trust with some new feelings dawning upon him of what heaps of mercies he has had even in this one matter of food." Our mercies are continuous. If we should attempt to make a computation of them, we would find that we could never pay the debt we owe our Lord. We may live to be old, but we can never outlive eternal love—it is a shoreless ocean.

Spurgeon calls Providential goodness "an endless chain, a stream which follows the pilgrim, a wheel perpetually revolving, a star forever shining, and leading us to the place where he is who was once a babe in Bethlehem."

WHY THE ORGAN WAS SILENT.

In a church at Binghamton, N. Y., the organ-bellows is driven by a water motor supplied from the city water-works. On one Easter Sunday preparations had been made for an elaborate musical service. The congregation, however, was astonished when in the middle of one of the finest passages the great organ was suddenly stricken dumb. An eel pumped up from the depths of the Susquehanna River was in the pipe that supplied the motor, shutting off the water and silencing the swelling tones of the great instrument. Sometimes the song of praise, which should continually go up to God from the believer's soul, is interrupted, and the cause of the interruption, like that of the organ, is generally due to power being excluded from the soul by the presence in the life of something of an alien nature, which should not be there—sin or unbelief.—*From The Christian Herald.*

THE "LION SERMON."

In London, on Oct. 23, there is preached every year what is known as the "Lion Sermon." A mayor of London, when in the desert of Arabia, alone and unarmed, saw a lion rapidly approaching him. Flight was impossible. He knelt and prayed God to deliver him from that beast. The lion came up and eyed the man for a moment, and then, for some reason, walked away. The mayor then and there made a solemn vow that he would commemorate that deliverance. Returning to London, he gave a sum of money, the interest of which should be used in providing for an annual sermon in commemoration of that event. And to this day such a sermon is preached every year in London. We have had mercies, perhaps less marvelous but none the less real. We may have no money to provide for the commemoration of those blessings, but we can at least say: "Bless the Lord, O my soul, and forget not all his benefits."

BOOKS FOR PREACHERS.

OF PERMANENT VALUE.

A Chat with the Publisher.

Why are the books I announce on pages XVI and 79 of especial value to preachers? In the first place I publish exclusively for preachers, and do not seek other trade. Next, I consult leading preachers and other well-read men as to the value of a work before I undertake it; men of different denominations, conservative as well as advanced thinkers.

Annotations Upon Popular Hymns was written by the best judge of hymns America has known; editor of a half-dozen leading hymnals. He wrote with the praise or song service in mind. Every time we used a song service we had requests for a book along the same line. The book is worth $3.00, and will be of more practical use to you than any other work on hymnology published. But see page XVI.

The Homiletic Year. By Dr. Hallock. It is as if you were puzzling your brain and heart and soul what to preach on, and you said I will call on Dr. Hallock, and he should take you to his library and make suggestions. Then all the holidays and observances of the church year are given. See page XVI.

Pulpit Power and Eloquence or the One Hundred Best Sermons of the 19th Century (2nd edition) has taken its place as the best collection of sermons published. Volume 2 of Pulpit Power and Eloquence contains 30 or more sermons. These books are the cream of sermon production, and each contain sermons abreast of the times. Read one sermon a week and your respect and admiration of your calling will increase, and it will strike your mental flint till a shower of sparks start. See page XVI.

F. M. BARTON.

LITERATURE FOR A REVIVAL.

G. Campbell Morgan's sermon "Lessons from the Welch Revival" is probably the most effective printed matter in arousing interest for a revival. Since we published it last March our presses have turned off over 160,000. We expect it to reach the million mark in a year.

The leading religious publisher in the U. S. publishes it at cost, but his edition costs him 60c per 100.

We have editions on two kinds of paper, one that we can furnish for 30c per 100 postpaid, and a lighter paper, which saves postage, enabling us to furnish 500 for $1.00, postpaid.

Will you join the noble company of those who are endeavoring to sow this booklet broadcast over this land in the next three months?

F. M. BARTON, Publisher, Cleveland, O.

Unusual.

CHILDISH CURIOSITY.

Johnny: "Paw, did Moses have the dyspepsia like what you've got?"

Father: "How on earth do I know? What makes you ask such a question?"

Johnny: "Why, our Sunday School teacher says the Lord gave Moses two tablets."

—*Scraps.*

AN EVASIVE ANSWER.

Rather unusual maneuvering in the line of conversational strategy is illustrated by the following incident:

A lady, sending a green servant to answer the doorbell, said: "If anybody asks if I am in, give an evasive answer." The servant soon returned. "Who was it?" asked the mistress. "A gentleman who wanted to see you, ma'am, and I gave him an evasive answer." "What did you say?" "I asked him if his grandmother was a monkey?"—*Buffalo Express.*

MODEST BOY.

A little boy was being reproved by his mother.

"Charlie," she said, "if you behave like this, you know, you won't go to heaven."

The child thought a little and then said: "Well, I've been to two circuses and to 'Uncle Tom's Cabin'; I can't expect to go everywhere!"—*Chicago Journal.*

HIMSELF A VICTIM.

A Harvard sophomore was reciting a memorized oration in one of the classes in public speaking. After the first two sentences his memory failed, and a look of blank despair came over his face. He began as follows:

"Ladies and gentlemen: Washington is dead, Lincoln is dead," then, forgetting, he hesitated a moment and continued, "and—I—I am beginning to feel sick myself."—*Boston Herald.*

"Do you know that Hall Caine gets the plots for all his stories out of the Bible?"

"Yes; that's why so many people think his stories remarkable for their originality."

—*Chicago Tribune.*

The Good Fairy called to her assistant and showed her a golden box.

"Take this box," she said, "and lock it carefully in the safe. It contains good advice."

"My mistress," replied the assistant, "why should we lock up good advice? No one will ever take it."—*Puck.*

"There's just two things that break up most happy homes," observed the Pohick philosopher.

"What's them?" inquired the Squedunk ignoramus.

"Woman's love for dry goods an' man's love for wet goods."

In conversation with Louis Klopsch, of the *Christian Herald,* in New York recently, I made a pessimistic remark about charities and their management that led him to say: "I can cure that sentiment. Come with me to Montlawn." Everybody who reads the *Christian Herald* knows about it, but I wish everybody could see it. Twenty-five acres up on the mountains overlooking the widest part of the Hudson. Every few days the steamer *transports*—that is the word exactly—from 80 to 100 children up to this place, which any man of wealth would be proud to own as his summer home. The home and its various buildings accommodates 250 children at a time and they are allowed ten days.

The only qualification for admittance is to be so poor that one would not get an outing otherwise. Everything is clean and cheerful and run economically. The cost per child was about $3 per week. Mr. Klopsch has a number of partners in the enterprise among the readers of his paper, and he is apparently the silent partner, except as money talks, for as near as I could figure there was considerable difference in the income and out-go, and Montlawn is not in debt.

Some spiritual-minded brother may say, does he do anything besides feed and house them. Well, that and the influence of the place would bring heaven nearer, but he took me to the chapel—a handsome building, and more holy to me than many churches, because there were so many children there, some had to sleep in part of the chapel. That chapel in Bethlehem where Christ was born could be used to no better purpose. There were some eight or ten different buildings that were filled with little cots, covered with clean, white sheets, and if our carriage hadn't left before dark I wouldn't have been surprised to find two or three cots in it. But to the chapel—before the children could be lined up Mr. Klopsch had to disappear—he was many times worse off than the old woman in the shoe—for the little ones regard him as the magician who brings this all about and they want to be on hand to see what he will do next.

The singing was wonderful when the short time for training was considered, but when they chanted in chorus twelve or fourteen of the great texts of the Bible to music specially written for them, I said: That is something every Sunday School in the land should do. Those youngsters would never forget John 3:16 chanted that way. I asked Mr. Klopsch to print the texts and music—it was unusually good music—and he said he would, but he hasn't done so. Ask him to do so. I believe we could get all the results from it that we got from committing texts to memory. You know that thousands of the last generation knew the capitals of States by singing them at school.

If you are pessimistic, go to the cure at Montlawn, or if that is not possible, you can take absent treatment by sending or having your Sunday School pay for a cot there next summer.

THE IDEAL SERMON.

A discussion suggested by Herrick Johnson, D. D.

In a recent letter to the editor, Herrick Johnson, of McCormick Theological Seminary, added this suggestion: "Have you ever tried to *define an ideal sermon?* That is a nut to crack. Ask your readers."

We not only asked our readers, but asked a few laymen. The following response from a man who has stepped on the devil's tail oftener than any man I know, a living martyr to the cause of purity, deserves especial attention:

New York, Aug. 28, 1905.

My beloved and honored friend, Herrick Johnson, D. D., preaches the kind of sermons I like—Scriptural, spiritual, practical, helpful—coming from a heart filled with love to God and man, and sent home with fidelity to the solemn obligations of a faithful servant of God. The "ideal sermon" is one that meets the spiritual wants of the struggling, weary, fainting, tempted, faltering soul. One that empties the heart of self; that brings the King of Kings into sympathetic touch with the heart of the listener; that overwhelms the soul with a realization of God's love in Jesus Christ; that charms the senses with the glory that is yet to be revealed, and inspires a longing desire to do the will of our Father in Heaven; that brings the joy of service to the Master, as one of the present, everyday rewards for faithful doing of those things in everyday life that are set before us by duty to God. Fainting souls require heavenly manna. Soldiers of the Cross require the strong meat of the Word. The patient sufferer needs the "peace of God that passeth understanding." The struggling mother, careworn, overworked and overshadowed by pressing duties of the home and children, must have something deeper than high sounding phrases, and ear-pleasing expressions. The choicest truths from God's Word should be polished as gems for a crown, and no rhetorical display or effort in the pulpit should be permitted that tickles the ears at the expense of that spiritual uplift which brings the fainting soul into the presence of him who has never said Seek ye my face in vain. The "ideal sermon" must be based upon the Word, illuminated by the Word, and reinforced by the Word as revealed by God, through Jesus Christ his Son, our Redeemer and Friend. Prevailing evils must be faithfully assailed from the standards established by the Ruler of all worlds. The Gospel of Jesus Christ, which is mighty to save, must ever be the choicest theme of ministers and angels. Jesus, mighty to save, should be the central thought. The old, old story brings with it a joy to the heart, that needs no apology. "Glory to God in the Highest" is not yet threadbare in heaven, although the choirs of heaven have sung it for ages, and it is still their favorite song. The ideal sermon will lift us up into the Father's presence and awaken lofty purposes of service here, and enduring service throughout eternity.

ANTHONY COMSTOCK.

THE IDEAL SERMON FROM THE STANDPOINT OF EVANGELISM.

In discussing the Personal Element in Evangelism, at Chautauqua, recently, Dr. Charles S. Medbury called attention to the fact that the mention of certain names instantly suggests the character, the message and the life of certain individuals, as Frances Willard suggests her work for God, home and native land; Maude Ballington Booth, the sweet-voiced woman who stands at prison entrances and opens a door of hope and new life to discharged prisoners; the name of David Livingstone suggests his work for the opening up and the redemption of Africa; Washington's name stands for exalted patriotism, and that of Benedict Arnold, treason. So the bare mention of the name of Jesus of Nazareth suggests his life, his message and his character. The heart of his message was good will and good news to men.

The message of true evangelism in our day is a message concerning the divine person, Jesus Christ. Luther's movement, declared the speaker, gave us an open Bible. Christ, the Son of the Living God, is the message of evangelism, not simply Jesus, the good man, but Immanuel—God with us; not statements of doctrines, but the Christ, is the Bible message.

The late Secretary Hay declared that he was not allied with the church because, while believing in all good and in Christ, he felt that he could not consistently be a church member because he could not endorse the methods and the doctrines of the church. The true evangelism will so emphasize the personal element, as to make it possible for men to accept Christ even though they are not prepared to accept the doctrine of any denomination. The delivery of the message of evangelism, God has entrusted to men, making them his ambassadors, and the world the field.

Some epigrams evolved in the ensuing discussion were:

Sermons, instead of being beautiful cups, should be draughts of living water.

A sermon should be an extract from a life.

Men cannot preach well what they do not live.

John the Baptist was well called a voice because the whole man was a sermon.

The personality of the individual must not stand between a soul and salvation.

The man who delivers the message should come as a preacher and brother, not as a master or priest.

It is sometimes good to be great, it is ever great to be good.

Dr. Medbury, in another address on "The Teaching Element in Evangelism," pointed out the Apostles, in telling their message, did not appeal to the emotions of their hearers, save as great facts and robust truth will touch the

heart; that they appealed to no party, class or sect of their time, but were cosmopolitan in their aims. They did not deal with surface problems or even the great reforms as such, but dealt with the foundations of character. They made no studied effort to adjust God's truth to men, but everywhere left men to adjust themselves to God's truth. These men taught the Divine Sonship of Jesus of Nazareth. Their teaching was definite and positive and unlike that of the philosophers and theologians of the time. They all spoke the same things, and their teaching proved to be adapted to every class, whether Jew or Gentile, master or slave, priest or ruler, and will be to reform all life and overthrow all corruption and heathenism in the state.

In discussing "The Spirit of Evangelism," the speaker pointed that the proper spirit of the evangelist was one of courtesy and magnanimity. He said that to be an evangelist carries no license to be a boor, and that there is no weakness in being a gentleman; that fairness, kindness and candor make up the atmosphere in which all truth ought to live, and that what passes for truth and cannot endure candor and fairness ought to die.

—*Assembly Herald.*

Following is a reply to a question as what was Robert J. Burdette's favorite text. His reply will apply to what kind of sermons is needed:

"But my favorite text?—when I was seventeen or nineteen years old, I could have given it as glibly as a child recites the 'table of fives.' But that was thirty-six years ago; and since then my experiences have multiplied. When I think of a 'favorite text,' half a dozen dear ones at once leap to my lips; 'as thy days so shall thy strength be.'

"Stormy days I want a cloak; cold days I want the sunny side of a wall; hot days I want a shady path; now I want a shower of manna; now I want a drink of cool, living water; now I want an arbor of rest; now I want a pilgrim's staff; now I want a sword—'a right Jerusalem blade.' My 'favorite text!' I might as well try to tell which is my favorite eye. The one I might have to lose is the one I want."—Robert J. Burdette in "Favorite Texts of Famous People."

A. J. Beveridge discusses Sermons.

In the *Saturday Evening Post*, September 2, 1905, Senator Albert J. Beveridge discusses "The Young Man and the Pulpit" and incidentally points out the kind of sermon needed and desired by busy men. We reproduce portions of it by permission:

The pulpit deals with faith. It has to do with religion. Religion makes moral ideals vital. Moral ideals make individual life sweet and satisfying, national life strong and pure.

The American people at heart are a religious people. If you will listen to the chance conversations of the ordinary American you will find that the laymen of the nation have some very decided views upon the pulpit, the man who fills it and the work he ought to do. In the breast of the millions there is not only a great need, but a great yearning, for certain things of the soul which it is for the pulpit to supply.

"I have just come from church," said a friend one day, "and I am tired and disappointed. I went to hear a sermon and I listened to a lecture. I went to worship and I was merely entertained. The preacher was a brilliant man and his address was an intellectual treat, but I did not go to church to hear a professional lecturer. When I want merely to be entertained I will go to the theater. But I do not like to hear a preacher principally try to be either orator or play-actor. I am pleased if he is both; but before everything else I want him to bear to *me* the Master's message. I want the minister to preach Christ and him crucified."

The man who said this was a journalist of ripe years.

First, then, young man aspiring to the pulpit, the world expects you to be above all other things a minister of the Gospel. It does not expect you to be primarily a brilliant man, or a learned man, or witty, or eloquent, or any other thing that would put your name on the tongues of men. The world will be glad if you are all of these, but it wants you to be a preacher of the Word before anything else. It expects that all your talents will be consecrated to your sacred calling. The great world wants from the pulpit that word of helpfulness and power and peace which is spoken only by him who has utterly forgotten all things except his holy mission. Therefore, merge all of your striking qualities into the divine purpose of which you are the agent. Lose consciousness of yourself in the burning consciousness of your cause.

But if you do that you must be very sure of your own belief. Any man who assumes to teach the Christian faith and yet, in his own secret heart, questions that faith himself, commits a sacrilege every time he enters the pulpit. Can it be that the lack of living interest in certain church services is caused by a sort of subconscious knowledge of the people that the minister himself "no more than half believes what he says?"

"The man spoke as if he were bored with endless repetition of sermons," said a close observer of a weary parson. Certain it is that even in political speaking the man who believes what he says has power over his audience out of all comparison with a far more eloquent man whom his hearers know to be speaking perfunctorily. No matter how much the latter kind of speaker polishes his periods, no matter how fruitful in thought his address, no matter how perfect the art of his delivery, he fails of the ultimate effect wrought by a much inferior speaker whose words are charged with conviction.

He is like the chemist's grain of wheat, perfect in all its constituent elements except the

mysterious sparks of life without which the wheat grain will not grow.

If, then, you do not believe what you say and believe it with all your soul—believe it in your heart of hearts—do not try to get other men to believe it. How do you expect to make other people sure of themselves if you are not sure of yourself?

More men and women today would rather believe in the few fundamentals of the Christian religion than have any other gift that lavish fortune could bestow upon them.

For years I have made it a point to get the opinion of the ablest and most widely experienced men and women I met on the subject of immortality. In all cases, I found that the subject in which they were more deeply interested than in all other subjects put together.

"I would rather be sure that when a man dies he will live again with his conscious identity than to have all the wealth of the United States, or to occupy any position of honor or power the world could possibly give," said a man whose name is known to the railroad world as one of the ablest transportation men in the United States.

"When I am by myself I think about a lot of strange things. Is the soul immortal, and what is the soul, anyhow?" It is a politician who is talking now, and a ward politician at that, a man whom few would suspect of thinking upon these subjects at all.

So you see, young man, you who are being measured for the cloth, all manner and conditions of men are thinking about the great problems of which you are the expounder, and longing for the answer to those problems which it is your business to give them.

A few years ago a certain man, with good opportunities for investigation and a probability of sincere answers, asked every young preacher whom he met during a summer vacation these questions:

First: "Do you believe in God, the Father; God a person, God a definite intelligence—not a congeries of laws floating like a fog through the universe; but God a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer 'yes' or 'no'?" Not a man answered "yes." Each man wanted to explain that the Deity might be a definite intelligence or might not; that the "latest thought" was much confused upon the matter, and so forth and so on.

The second question was: "Do you believe that Christ was the Son of the living God, sent by him to save the world? I am not asking whether you believe that he was inspired in the sense that the great moral teachers are inspired—nobody has any difficulty about that. But do you believe that Christ was God's very Son with a divinely appointed and definite mission, dying on the cross and raised from the dead—'yes' or 'no'?" Again not a single answer with an unequivocal, earnest "yes." But again explanations were offered, and in at least half the instances the sum of most of the answers was that Christ was the most perfect man that the world has seen and humanity's greatest moral teacher.

Then came the third question: "Do you believe that, when you die, you will live again as a conscious intelligence, knowing who you are and who other people are?" Again, not one answer was unconditionally affirmative. Of course they did not know. Of course that could not be known positively. On the whole, they were inclined to think so, but there were very stubborn objections. And so forth and so on.

The men to whom these questions were put were particularly high-grade ministers. One of them had already won a distinguished reputation in New York and the New England States for his eloquence and piety. Every one of them had had unusual success with fashionable congregations. But every one of them had noted an absence of real influence upon the *hearts* of their hearers, and thought that this same condition is spreading throughout the modern pulpit. Yet not one of them suspected that the profound cause of what they called "the decay of faith" was, not in the world of men and women, but in themselves.

How could such Priests of Ice warm the souls of men? How could such Apostles of Interrogation convert a world?

These were not examples, however; they were exceptions. Most preachers believe that they actually know the truths they preach. By and large, the Twentieth Century Christian ministry is sound and sure. The missionary fire still burns in consecrated breasts.

Faith is only another word for power. We see it in the small things of life—note the influence on his fellow-citizens of a man who asserts something positively and heartily believes what he asserts, even though that thing be untrue and unwise. We see it in the great things of history—witness the inferior mentality but the burning ardor of a Peter the Hermit, moving all Europe into the most extraordinary war the world has seen. Consider Napoleon crossing the Alps—an achievement all men said was impossible! Impossible! Humph! That word is found only in the dictionary of superstition.

No wonder that he who possesses faith works miracles in human character more astounding than the dazzling wonders which science wrings from reluctant matter. No, not he who *possesses* this faith, but him whom this faith POSSESSES! The faith is the reality—you are but the instrument through which that faith works out the winning of the world.

For now as ever mankind awaits the magic voice of him whose faith in God the Father, in Christ his Son and in the life eternal is strong as knowledge itself. Think of Ignatius Loyola, think of John Wesley, think of the inspired young man who this very year has lifted all Wales to spiritual heights as elevated as those to which Savonarola led beautiful and dissolute Florence! "For he taught them as one having authority, . . . and the common people heard him gladly." That has been true of each of those princes of faith who, during

two thousand years, have followed the directions of their thorn-crowned Lord.

If you have not an undoubting belief, you may carve out your sentences as curiously as you will—deliver them with the voice of music—and yet be nothing but an entertainer. Speaking as one of the "men of the street," as one of the millions, I think that the best thing for you to attend to is this question of faith. I have no respect for a lawyer who does not know certain fundamental definitions by heart; and I have less respect for the preacher who cannot repeat the eleventh chapter of Hebrews offhand. *Get your faith into your blood;* the brain is the place for your reasonings and argumentations.

You say that you are a soldier of heaven, battling with the world—meaning that you represent righteousness as opposed to evil. Very well; the secret of your strength has never been so well stated as in the words of the Apostle: "*This* is the victory that *overcometh the world,* even our *faith.*"

Four of the most extraordinary doers of God's work in the world were Loyola, Luther, Wesley and Savonarola. Each of this company of practical and militant Christianity has life instruction for you. But in the art of preaching, as such, Savonarola has more than any of the others. He perfectly illustrates the miraculous power of conviction in mere oratory.

I would advise every young man who intends to enter the pulpit to read carefully the best life of this wonderful preacher, reformer and statesman. And supplement your study of him and his methods by reading George Eliot's historical novel, Romola.

The great Dominican was a Lombard, of harsh accent and strange face, come to live in the most cultured city in the world, Florence. Over this capital of learning, genius and sin ruled "The Magnificent" Medici.

It was not an inviting field for a preacher who burned to utter the Word and at the same time hoped to enjoy the smiles and the favors of the great. It was not a very encouraging prospect for any one who wanted to restore the reign of righteousness, even though he were willing to pay the price of martyrdom.

But Savonarola accomplished all this and even more; for he crowned the renaissance of letters and art with the renaissance of Christian morals and religion whose pure and beautiful influence reaches even unto our day.

But all agree that the magic with which he wrought his wonders from the pulpit was the feeling that everybody had that Fra Girolamo *believed what he said—knew* what he said, *meant* what he said. The immediate effect was astonishing—the after-effect still thrills the world. Burlamaqui tells us that "the people got up in the middle of the night to get places for the sermon. They came to the door of the cathedral waiting outside until it should be opened, making no account of the inconvenience, neither of the cold nor the wind nor the standing in winter with their feet on the marble."

I emphasize the point that this effect was not exclusively oratorical, nor merely magnetic. Chiefly it was what the world has always seen and always will see when it beholds a strong man in deadly earnest for a righteous cause. "The Magnificent" induced the most bewitching and cultivated orator in all Italy to preach sermons in Florence so as to divert attention from Savonarola; yet he failed utterly, failed painfully, unaccountably failed. He had better elocution, a richer voice, more magnetism, more attractive qualities every way than Savonarola, and as much learning—*but he did not have so much faith.*

Faith is infectious. James Whitcomb Riley gave me the best recipe for faith in God, Christ and Immortality I have ever heard:

"Just believe," said he; "don't argue about it; don't question it; simply say, 'I believe.' Next day you will find yourself believing a little less feebly, and finally your faith will be absolute, certain and established."

The doctrine of *noblesse oblige* was one of the most beautiful of human conventions. It was based upon the proposition that a man being noble and the son of a nobleman could not do a mean thing—it was not good form. But if a man gets it into his consciousness that he is the child not of a nobleman, nor of an earthly ruler, not of a great statesman, warrior, scientist or financier, *but of the living God* who presides over the universe, how large, how generous, how exalted and how fine his attitude toward life, and all his conduct, needs must be!

Savonarola was not alone in the vast crowds he drew. Do we not read that "Philip went down to the city of Samaria and *preached Christ* unto them, and the people . . . *gave heed* unto those things which Philip spake"?

Of course they gave heed, just as they did to Savonarola! Recall the expression of the old journalist at the beginning of this paper. He would never have been bored by Philip or by the Dominican monk.

Paul got the attention even of the blasé Athenians—who would not listen to anybody or anything very long—"because he preached unto them of Jesus and the resurrection." And you will remember the Master's experience at Capernaum: "And straightway many were gathered together, *insomuch that there was no room to receive them, no, not so much as about the door:* and he *preached the word* unto them."

That reads a good deal like the description of Savonarola's congregations, or of Wesley's, or of the young revivalist in Wales. No difficulty about *their* congregations!

Of course, everybody understands that preaching and faith and all that is not everything that the young minister must do for his fellow-men. "Faith without works is dead." Everybody who has read the Bible understands that. But this paper is on The Young Man and the Pulpit. Don't preach woe, punishment and all mournfulness to the people all the time. Mostly he spoke of "things lovely and of good report." Remember that his com-

ing was announced as a bringing of "good tidings of great joy."

The Sermon on the Mount is the perfection of thought, feeling and expression. You will recall that it begins: "Blessed are the poor in spirit." It is full of "blessed" and blessings, of consolations and encouragements and promises of certainties.

If you do not believe that religion means happiness, quit the pulpit and raise potatoes. Potatoes feed the body at least. But unfaithful words and speech of needless despair feed nothing at all. Put beauty, hope, joy into your preaching, therefore. Make your listeners thrill with gladness that they are Christians. Even the men of the world have wisdom enough to make things profane as attractive as possible.

Note, for example, that most successful books are hopeful books that tell of the beautiful things of human life and character.

With all your faith and the fervor of it, be full of thought. Merely to believe burningly is not enough. Nobody will listen to you declaim the confession and then declaim it over again and nothing else. Even pious monotony palls.

I have emphasized the necessity for faith because it will always be the very soul of your influence over your audience. It is the power behind your ideas. Faith is the dynamics of truth. But do not forget that you have got to have ideas. You have got to have truth.

In every word you utter you must be a teacher. After all, teaching is the only oratory. Luke says of the Master that "He *taught* the people." In reporting the Sermon on the Mount, Matthew says: "He opened his mouth and *taught* them." Time and again I have heard hard-headed business men and sturdy farmers say of a particularly instructive sermon: "I like to hear that preacher; I always *learn* something from him."

You cannot do this without study. "After you have shot off a gun, you have got to load it before you can shoot it off again," said a wise old preacher who retained the hold of his youth upon his congregations. Never cease to renew yourself from every possible source of thought and knowledge.

Books, society, solitude, the woods, the crowded streets, the stars, the tenements—all things in this varied universe have in them replenishings for your mind.

The practice of having short sermons helps you out. I beseech you, as you wish to hold your hearers, observe this practice. Please remember that this is America and everybody is in a hurry. They ought not to be, but they are. Make thirty minutes the limit of your sermon. Twenty minutes is long enough. It was a very good sermon Paul preached on Mars Hill before the most critical and cultured audience in the world. And still, allowing for all deliberation of delivery and for portions of his speech which are not reported, it could not have taken him fifteen minutes.

Even the Master, when expounding the whole of the Christian religion in the Sermon on the Mount could not have occupied more than half or three-quarters of an hour at the outside.

Think of the intimate and personal subjects of Christ's teachings. Speak helpfully, therefore. Remember that the great problem with each of us is how to live day by day; and that is no easy task, say what you will. Christ came to save sinners—but how? By faith? Yes. By repentance? Yes. By these and by many other things; *but by conduct also.*

I do not think the ordinary layman cares to hear you preach about some new thing. The common man prefers to hear the old truths retold. Indeed there can be nothing new in morals. "Our task," said a clear-headed minister, "is to state the old truths in terms of the present day." That is admirably put. In science progress means change; in morals progress means stability. No man can be said to have uttered the final word in science; but the Master uttered the final word in morals.

What the millions want from the modern pulpit is the fruitful teaching of the Christian religion. They want the fundamentals. They want decisions and certainty. Their minds are to be convinced, yes, but even more their hearts are to be touched.

Believe me, the world with eagerness awaits your message. But be sure it *is* a message in very truth—no, not *a* message, but THE Message!

MARTIN LUTHER ON THE IDEAL SERMON.

I would not have preachers torment their hearers and detain them with long and tedious preaching, for the delight of hearing vanishes therewith, and the preachers hurt themselves.

A good preacher should first teach systematically; secondly, have a ready wit; thirdly, be eloquent; fourthly, have a good voice; fifthly, a good memory; sixthly, know when to make an end; seventhly, be sure of his doctrine; eighthly, venture and engage body and blood, wealth and honor, in the Word.

The defects of a preacher are soon spied: let a preacher be endued with ten virtues and but one fault, yet this one fault will eclipse and darken all his virtues and gifts, so evil is the world in these times. Dr. Justus Jonas has all the virtues and good qualities a man may have, yet merely because he hums and spits the people cannot bear that good and honest man.

There are many talking preachers, but there is nothing in them save only words; they can talk much, but teach nothing uprightly. The world has always had such boasting throatcriers.

A preacher should needs know how to make a right difference between sinners; between the impenitent and confident, and the sorrowful and penitent, otherwise the whole Scripture is locked up.

To speak deliberately and slowly best becomes a preacher; for thereby he may the

more effectually and impressively deliver his sermon.

We ought to direct ourselves in preaching according to the condition of our hearers, but most preachers commonly fail herein; they preach that which little edifies the poor, simple people. To preach plainly and simply is a great art; Christ himself talks of tilling the ground, of mustard seed, etc., using altogether homely and simple similitudes.

I would not have preachers in their sermons use foreign languages, for in the church we ought to speak the plain mother tongue. Dr. Staupitz is a very learned man, yet he is a very irksome preacher.

A preacher should be a logician and rhetorician; when he preaches touching any article he must first distinguish it. Secondly, he must define, describe, and show what it is. Thirdly, he must produce sentences out of the Scriptures therewith to prove and strengthen it. Fourthly, he must with examples explain and declare it. Fifthly, he must adorn it with similitudes. And, lastly, he must admonish and rouse up the lazy, earnestly reprove all the disobedient, all false doctrine, and the authors thereof, and yet not out of malice and envy, but only to God's honor, and the profit and saving health of the people.

Cursed are all preachers that in the church aim at high and hard things, and, neglecting the saving health of the poor, unlearned people, seek their own honor and praise, and therewith to please one or two ambitious persons.—*Western Recorder.*

Prof. Williston Walker, in addressing the graduates at Yale Theological Seminary, said: "Preach what you know of man's needs and God's grace, of brotherhood, righteousness, of sonship in the kingdom of God, and leave your questionings and doubts, your processes and debatings for your hours of study and the companionship of your books. Let your preaching be the strong, affirmative, positive message of your Master, who met the needs of his age, and of all ages, with a declaration of the simple and eternal verities of the life of faith and Sonship.

"You are to help men and women smitten with very ancient and homely sins, pressed upon by very common temptations, and suffering the sorrows that are as old as humanity, yet as fresh as every new wrench that tears human companionship asunder and wrecks hopes dear to men and women. Do not go before your congregation without some message for those on life's common dusty road. Have something which may make the man or woman burdened with common toils and humble worries, and the universal griefs, look up and feel that God is over all in all, and that he has spoken to them through your word."

The Ideal Sermon Definitions.

From twenty or more replies we have selected the three following definitions of an ideal sermon and have forwarded proofs to Herrick Johnson, D. D., who inspired the discussion, asking him to determine which one was entitled to the honor.

REV. M. M. MARSHALL,
Presbyterian Church, Hanging Rock, Ohio.

The ideal sermon will grow naturally out of the portion of God's Word upon which it purports to be based.

By comparing Scripture with Scripture, it will be firmly rooted in the Bible as a whole.

Drawn from a spiritual treasury, rich with things both new and old, it will contain the results of reading, observation, personal experience, and spiritual exercise.

Carefully and prayerfully thought out beforehand, it will be responsive to the incidents of the occasion, and will be delivered in the demonstration of the Spirit, and with power.

It will be logical, but not argumentative; sound in theology, but not technical; having vision, but not visionary.

Ordinarily, not over thirty-five minutes long, leaving the hearers wishing for more, not from doubt as to the preacher's meaning or intent, but from a wholesome relish.

Leaving the impression that those present next time will hear something equally good.

God as the Father, Jesus Christ as Saviour, Mediator and Advocate, the Holy Spirit as Comforter and Guide, and the Bible, in which we learn of them, will be held up before men.

It will deal with sin, salvation and the world to come as living truths.

The ideal sermon will inform and enlighten the understanding, convince the reason, awaken the conscience, and set on fire the spiritual nature with zeal for truth, holiness and righteousness.

Believers will be built up in the most holy faith; gainsayers will be convinced, all iniquity shall stop her mouth in awe of the truth, and sinners will be converted to God.

REV. EDWIN W. BISHOP, D. D.,
Congregational Church, Concord, N. H.

The ideal sermon is one which best feeds and inspires the *average* congregation. There are sermons that are easily ideal from the point of view of some particular class, but these are not necessarily ideal sermons. Only that is ideal which moves *elemental and universal man*, and not man in some phase or accident of his existence. Hence we may leave out of our consideration sermons composed for any particular class, age, sex, or condition, concerning ourselves as to what would be an ideal sermon for that which is elemental and universal in human nature. The answer is as follows:

1. It must choose a great subject. An ideal is never trivial.

2. It must be developed from an interesting

theme, that is, the subject must be stated in an interesting way. The quality of being interesting was one of Cicero's first criterions.

3. Language must be precise enough to clarify the intellect, warm enough to touch the emotions, and persuasive and winsome enough to move the will.

4. In structure it must follow the law of climax, leaving the heaviest shot for the last. After a thirteen-inch gun is fired you do not notice a six-pounder.

5. In delivery the man must be wholly and entirely himself. No two baseball pitchers deliver a ball exactly alike, yet they may be equally effective.

6. When the ideal sermon is finished the congregation will not say in the vestibule, "What a fine sermon," but "What am I going to do about it?" The greatest orator in history had this result. Cried the Athenians, "Let us go and fight Philip!".

REV. MARSHALL H. PETTIT,

Baptist Church, Painesville, Ohio.

1. An ideal sermon is one that grows out of the text. The text is not simply a motto, nor merely a convenient point of departure. It rather contains the truth to be presented, and the sermon should unfold, illustrate and enforce that truth, growing out of the text as the plant grows out of the seed.

2. An ideal sermon is one that feeds the flock of God. It is not for entertainment, but for nourishment. It should so present the truth as to meet the needs of hungry and burdened hearts. It should give expression to some phase of assurance, hope, inspiration, privilege or responsibility, truth in some of its many aspects to cheer, comfort, strengthen or arouse.

3. An ideal sermon is one that is direct in its application; one in which the truth is so put that the hearers cannot but see that it means them. This does not mean the use of personalities, nor the utterance of sharp and bitter things, but such a direct and forceful presentation of human needs and obligations as to carry conviction to the hearts of men.

4. An ideal sermon is one that has just enough of illustration in it to interest the people and to elucidate and enforce the truth. The illustrations should not draw attention to themselves but should illuminate the truth; should let the light in so that the people might have a clearer vision.

5. An ideal sermon is one that is permeated with the spirit of love. Whether it be the thunderings of divine law or the whisperings of divine mercy, the spirit of love should breathe forth in every utterance.

W. E. Brehm, pastor of Congregational Church, Downs, Kansas, writes: "The ideal sermon must be so clothed with pure unmistakable religious truth, that the man with religious convictions will be made to rejoice, while at the same time the man not religiously inclined will be made to wish he were, and finally to come to such decision.

The ideal sermon will be so arranged in its preparation, and delivery, that the boy of twelve, or fourteen, summers, will find in it the interest, and help for his growing life, that the man of sixty, or seventy, will find for his.

Such sermon will be one illustrating the truth of God's word, not for the sake of the illustration, but for the sake of that which it illustrates. It will be prepared and delivered in the fear of God, rather than for the praise of men. It will not exceed thirty minutes in its delivery; there will be no repetitions, and the speaker will stop when he is through with his message. The ideal sermon will make a man want to hear another of the same kind.

J. C. Houston, Pass Christian, Miss., says: "The ideal sermon is thoughtful and systematic in preparation, biblically truthful in subject matter, divinely spiritual in nature and purpose. It is simple in language, and yet profound, eloquent, persuasive and lofty in tone and style of delivery. The ideal sermon is positive, direct and explicit in object and aim. Void of empty words and slang phrases, it appeals to reason by offering it, and creates thought by producing it. It boldly uncovers sin as man's only enemy, and clearly reveals Christ as his only Saviour. It carries conviction to the heart of the hearer by the irresistible force of its logical argument and the all pervading sweep of its spiritual fervor. It begins in perfect reason and ends in due season.

E. G. Richardson, of Brooklyn, N. Y., writes: "The ideal sermon is not an oration nor lecture. In both these, if the hearer has been amused, instructed, or impressed by the erudition and grace of the speaker, all is well. What should we say of the sermon that produced no other effect than that? Nor is the ideal sermon an essay. It may be read. Yet if the hearer leave God's house impressed solely by the rhetoric and diction, woe is that preacher. The ideal sermon may have all the best elements of the oration and the essay, but must add something to these.

The object of the sermon is twofold: To awaken the sinner and show him the Saviour, or to edify the believer. The ideal sermon would do both.

To the believer the sermon should come as a revelation of truth and character. It is not enough to reveal the unattained; to simply show the ideal is to discourage. The ideal sermon reveals how the unattained may be grasped.

The ideal sermon must awaken. Few hearers need a lullaby. Awaken the believer to higher longings. Arouse the sleeping sinner to his danger and need. Show both a path leading to the desired haven.

Thus the ideal sermon must reveal Christ. The preacher ought to use all his powers, he should avail himself of all his erudition, but unobtrusively. The only man that should be impressed upon the hearer's consciousness is the man Christ Jesus.

The ideal sermon must not be too long. To quote a widely known and successful preacher, "Have something to say. Say it. Sit down."

A. M. Keat, Dalston, Ont., writes: "The ideal sermon must not be too long; a text should be taken, and the thought of that text be preserved throughout the sermon. One half hour is time enough. It must be extemporaneous. No preacher can have the effect upon his hearers by reading his sermon that he will have if he makes it his own; he will then of necessity feel the power of it himself, which he must do in order to impress his audience.

It must be pointed. There must be an application to the common needs of the people, leaving them with food for meditation.

Thorough preparation is indispensable, also a clear, animated, forceful delivery. In many sermons, the thoughts are excellent, the language beautiful, but the delivery is so poor that the effect is lost, and the good that the preacher would do, he does not. The ideal sermon must be earnest and convincing, and it will be if the preacher has been asking for the power of the Holy Spirit to direct his utterances.

It must be helpful. A sermon that doesn't help someone is a failure. It must be practical. A sermon of mere theory is not the sermon that will draw men and women, but the practical one is a blessing. Where the individual church member becomes possessed with a desire to go out and do something for the sake of perishing humanity, that sermon has been a success. If by his sermons the preacher can inspire the church members to engage in Christian work, and bring the light of the gospel into other lives, he has indeed been preaching "The Ideal Sermon."

H. F. Huse, Skowhegan, Me., writes: "It hath pleased God by the foolishness of preaching to save them that

believe. The sermon is the divinely ordained instrument of salvation. The ideal sermon is the one which realizes this end.

Be it set with brightest gems of rhetoric, or just plain speech, the ideal sermon speaks glad tidings of Jesus, and becomes the Spirit's agent in redemption.

Peter's sermon at Pentecost was ideal when the cry was raised—"Men and brethren what shall we do?" So was Stephen's before the council. Paul's sermons were ideal. The ideal sermon is known by its results. Saints are strengthened and cheered. Sinners are convicted and made uneasy. Felix trembles, and Sergius Paulus believes.

The ideal sermon is the sermon inspired of God in the heart of a man who in aspiration, endeavor, and religious experience is reaching out after the divine ideal of Jesus Christ—and whose life is "woe" if he speaks not the message God has given him. The sermon through which the personality of the preacher shines; the sermon in which there is witness to the truth of God as the preacher has seen it, and the life of God as the preacher has experienced it; this sermon is the ideal sermon."

Charles A. Lockhart, pastor of the Church of Christ, Arrowsmith, Ill., says: "Whatever may be the form of composition or manner of delivery, that sermon which impregnates the mind with holy and inspiring thoughts; supplies the heart with humble and wholesome motives; imparts to the will a persistent and compelling stimulus; and awakens in the life a loyal and unselfish fellowship with God and man, is an ideal sermon."

H. A. Harrison of Union City, Ind., writes: "An ideal sermon is one of ideas paralleling the central and fundamental truths of the Bible, especially those that point to the living Christ.

Anything less than this could hardly be called a sermon, and anything more than this would partake of the nature of a lecture or literary product."

Frank B. Thomas, pastor of Little Flatrock Christian Church, New Salem, Ind., writes: "There are several elements necessary to make up an ideal sermon.

1. Absolute mastery of subject.
2. A presentation of subject matter, aptly illustrated, forcing upon the hearer a personal application of the sermon.
3. A faultless personality—a commanding and engaging appearance.
4. Perfect ease in choice of language, which must be the best and simplest.
5. Gesticulations sufficient to emphasize principal points of thought; to break the monotony of the speaker's position and attitude; to give grace and poise to delivery.
6. Delivery without manuscript or memoranda.
7. A knowledge of when to close, so the audience will long for a continuance.
8. In a word, an ideal sermon is one which brings the hearer ideally with God."

J. G. Scheuber, of Evanston, Ill., says: "A sermon is a formal religious discourse, founded upon the word of God, destined to save men, and perfect in its adaptation. This is, as near as I can recall, Dr. Herrick Johnson's definition of an ideal sermon at McCormick Theological Seminary."

Wm. Wood, of Bridgton, Me., writes: "The ideal sermon is inspired by and is an exposition of the principles of eternal truth as revealed in the Holy Scriptures. Its human source is a man of God. Its language is simple, but contains divine wisdom. It possesses the power to convince the intellect, to move the heart, and to sway the will. It creates holy character, and moves to righteous conduct. The words of this sermon may not be remembered, but the impression it makes can never be shaken off. It is the sermon that makes crises in the lives of its auditors. It stirs the conscience. It brings men face to face with Almighty God. It makes the present moment a decisive one with choices fraught with momentous consequences."

G. G. Giller, pastor First M. E. Church, Fowler, Colorado, writes: "An ideal sermon is one that is result producing. It makes the ideal life of Jesus the practical life of men and women today. It creates in the soul of the listener or reader the sincere desire to be more and do more in the cause of Jesus Christ."

Ernest B. MacEwen, of Cheshire, Mass., writes: "The qualities of an ideal sermon are:

1. "It is germinal. It is different from other forms of public speech because it unfolds a Scripture germ. The first law of sermon-making is 'rightly dividing the word of truth.' The text is the germ to unfold; not a peg to hang ideas on. The sermon must give the idea of the author of the text.

2. "It is the germ clothed with flesh. The preacher must clothe the sermon with his personality. He can only give to men so much of Christ as he himself possesses.

3. "It has a definite object in view. It aims to bring men into harmony with God.

4. "It is illustrative. It is not a string of dull platitudes. It quivers with life and emotion. Whatever makes more real the unfolding of its germ, gives it the personal touch and saves from the abstract, and fastens the truth more firmly upon the mind, is to be welcomed and sought.

"Much might be said of other qualities—but if these four fundamental laws be followed, all else will take care of itself."

1906 CALENDAR WITH THE 12 MONTHS ON A PAD AND STEVENSON'S PRAYER IN TWO COLORS WITH 150 WORD DIRECTORY OF YOUR CHURCH.

Herewith you will find an illustration of a calendar—the calendar itself is 10 inches by 7 inches, four times as large as this, twice as high and twice as wide. You may send us a 150-word directory of your church services and this will be printed on 100 of these calendars on a good stiff card, with a hole for hanging, and shipped to you express paid for $4.50; 150 for $5.00; 250 for $6.50; 500 for $10.00 cash with order. This is a permanent advertisement for your church services, and at your local printers would cost you twice this. We will ship all orders received before Dec. 1, on Dec. 5. Orders received before Dec. 10 will be shipped Dec. 15, and all orders after Dec. 10 will be shipped day after received. It would not pay you to order less than 100. If your membership is less, give surplus to stores and non-church goers. We furnish large envelopes suitable for mailing calendars for 40c per 100.

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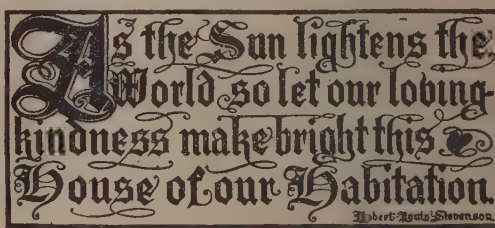
As the Sun lightens the
World so let our loving
kindness make bright this
House of our Habitation.
Robert Louis Stevenson

1906 January 1906

Sun.	Mon	Tues	Wed	Thur	Fri	Sat
F. Q.	1	2	3	4	5	6
7	8	9	10	11	12	13
14	15	16	17	18	19	20
21	22	23	24	25	26	27
28	29	30	31	F. M. 10	L. Q. 17	N. M. 24

"And as thy days so shall thy strength be."—Deut. 33:25

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PRAYER MEETING, Wednesday, 7:30 P. M.

Rain shall my feet
The gutters daily run
In office and in street.

Why should they drag
On Sabbath day,
When I take my way
My God to meet?

A SAFE WAY

TO INVEST SMALL SAVINGS

An opportunity is now open to secure a profitable interest in an old established concern that last year did a gross business of $445,943.85 and earned a net profit of $216,897.85.

The Company is incorporated on a 10⅘ per cent. basis calculated on its business of last year, but the concern is growing every day and within a short time should pay a great deal more.

This stock should particularly appeal to medical men, college professors, ministers, literary workers, or in fact any persons whose source of income is limited and who want to invest a portion of their savings in something that will pay them as well as is consistent with safety and will provide a nest egg for a rainy day or old age.

We want to interest at least 1000 investors in this enterprise and so cannot sell more than 10 shares to one person.

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You can invest as little as

$10 A MONTH

in this business and receive your pro-rata share of the profits the business earns.

If you have money you want to profitably and safely invest, you cannot, in justice to yourself, overlook this proposition.

We cannot tell you all about it here but will if you will write to us. And with a full, detailed statement of this business we will send, if you request it, a copy of our free book "How Money Grows," which tells all about investments in general and which should be in every person's hands before they invest a dollar.

Write to us today before you forget it. Simply say "Send information concerning stock advertised in *Current Anecdotes.*" You cannot spend a penny postcard more profitably.

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CURRENT ANECDOTES

A Preacher's Magazine of Illustrations, Homiletics, Sermons and Methods of Church Work.

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Issued NOVEMBER, 1905 Monthly

A MEDICAL ESTIMATE OF PRAYER.

At the recent meeting of the British Medical Association a testimony was given to the therapeutic value of prayer which should be recorded over against the skeptical views of some scientists. Dr. Theodore B. Hyslop, Superintendent of Bethlehem Royal Hospital, has a reputation as a specialist in neurology and in the treatment of mental disease which adds weight to his words: "As an alienist and one whose whole life has been concerned with the sufferings of the mind, I would state that of all hygienic measures to counteract disturbed sleep, depressed spirits, and all the miserable sequels of a distressed mind, I would undoubtedly give the first place to the simple habit of prayer." It matters not, in Dr. Hyslop's view, what are one's theological conceptions of the infinite environment with which prayer attempts to commune; the effect is the same: "Let there but be a habit of nightly communion, not as a mendicant or repeater of words more adapted to the tongue of a sage, but as a humble individual who submerges or asserts his individuality as an integral part of a greater whole. Such a habit does more to clean the spirit and strengthen the soul to overcome mere incidental emotionalism than any other therapeutic agent known to me."

Dr. Hyslop's testimony before an audience of specialists is highly significant of the trend of scientific thought away from materialistic conceptions of mind and of religion. Dr. Hyslop's competence to speak in the name of science is unquestionable, and what he affirms as a discovery of medical science is identical with the immemorial faith of religion, that there is a place for prayer in the very nature of things. Not only does he find this place to be foremost among restorative agents. Of the religious enthusiasm which the nature of prayer is to feed and sustain he affirms that it "embodies the most healthy and preservative development of our social forces." Among the many notable utterances in which science is now evincing herself to be the handmaid of religion, these, the most recent, are as memorable as any.—*The Outlook.*

1905-6 ANNOUNCEMENT Vol. VII.

For Special Subscription Offers, see colored pages on Colored Insert, Current Anecdotes.

The Preacher's Magazine of Homiletics, Methods of Church Work, Illustration and Sermons, will present the following features the coming year:

Homiletic Department—

Last year we presented a page or more from 60 different preachers—including the leading preachers of the world. This year the selection will be even wider, and we expect to have sermons this year from nearly 100. Dr. G. B. F. Hallock, D. D., will be editor of this department—the Gist of Recent Sermons.

Illustrative Department—

Herrick Johnson said recently in the Homiletic Review: "Incidents, anecdotes, word-scenes are better than arguments. Logic cudgels; parables exhibit." Edward Everett Hale, in advocating illustrative preaching, expresses a decided preference for illustrations drawn from history. David James Burrell excels in this and he will contribute historical illustrations. Others of equal ability in their fields will contribute: A. T. Pierson, A. C. Dixon, Russell H. Conwell, David Gregg, Robt. Stuart MacArthur, G. M. Black, Charles M. Sheldon, Ghosn el Howie, C. B. Mitchell, and others.

Methods of Church Work—

Current Anecdotes was the first preacher's magazine to introduce this department. It has attracted so much attention that our leading contemporary is planning a similar department. Imitation is sincerest flattery. We will devote more space than ever to this, and have started a series of round robins, that will bring us the methods of men who are meeting with success in their churches with: Prayer Meeting; Church Finances; Sunday Evening Service; Church Attendance; Pastoral Visitation; Organizing Workers; Sunday School; Minister's Salary; Expository Preaching; Revivals; Series of Sermons; Church Socials. Any preacher would be able to increase his usefulness by being present at these conferences.

Homiletic and Ecclesiastical Year—

T. Harwood Pattison, D. D., commended the Homiletic Year as a means of furnishing the preacher timely themes for pulpit treatment. To this will be added this year The Ecclesiastical Year. This department will keep a preacher alert mentally.

Sermon Department—

Several preacher's magazines offer practically nothing but six or eight sermons in each issue. Our Gist of Sermons is much better and gives a much wider scope. But we are always on the alert for masterpieces, such as G. Campbell Morgan on "The Welsh Revival," and Roswell D. Hitchcock on "The Eternal Atonement." Sermons like those we publish complete.

Prayer Meeting Department—

We will give suggestive outlines for this department. Even if not followed they furnish suggestions for remarks on topics of your own choice.

Special Features—

We make Current Anecdotes interesting as well as useful. A man who raises from $50,000 to $100,000 a year is writing three articles for us: How to Plan a Church Building Fund Campaign; How to Raise a Church Debt; How to Raise Current Expenses. A. H. Sayce, of Oxford University, has made some suggestions, and will contribute during the year. A gentleman who has made an exhaustive study of the results of preaching on Church Membership will give us an article for an early number. It will contain some surprising information.

Gist of Books and Periodicals—

We give you all that is worth reading of from three to five books each year, and it would require all your time to read the periodicals that we read and give you from them all that is of interest or value to you. The amount of material we discard each month would make a better preacher's magazine than some that we know.

The efforts of four editors and twenty or more special contributors are put forth to make a practical preacher's magazine, that will be of service to you in

Your Daily Pastoral Work;
Your Sermon Preparation;
Your own Religious Life.

Do you join our company, a company that shares in its successes and points out the failures.

Sincerely,

F. M. BARTON.

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Sunday School Attendance increased August 1902 40%.

Dear Sir:-

While the plan we are suggesting to you, is practically confined to an effort to stimulate and maintain an increase in the attendance of your Sabbath School, by the offer of a series of cumulative rewards, upon one vital point, , I doubt not we perfectly agree. We both feel, indeed all Christians recognize the supreme importance of attracting children to the services of Sabbath School, and so bringing them directly under those influences to which perhaps, more than to any other human instrumentality, may be credited that "Goodly fellowship" of adult christians that are going about the Father's business all over the world.

If the entirely innocent, (and in a child natural) desire to be decorated with one of these little badges, shall rob the street now, (and the tavern later) of some of there prey, and shall at least set new feet in the path of "better things", is it not a work that the Master himself would have smiled upon? If out of say twenty new scholars gained, as the result of the adoption of this simple system, five permanently connect themselves with the school and ultimately with the Church, does it not become a case wherein "Wisdom has been justified of her children?" Abundantly justified. We truly think so, and am no less,

Very truly yours,

The Christian Finance Ass'n.,

C W Little Pres't.

We are just in receipt of a letter from one Minister who says, "their school increased 40% immediately, on the adopting of the system".

Send postal for information to Christian Finance Association 74-78 Cortlandt-St, New York.

What 50 Baptist Preachers Think of Current Anecdotes.

In 1902 the general opinion was that Current Anecdotes was "Helpful."

In 1903 that it was not only "Helpful, but Indispensable."

In 1904 that it is still indispensable, but some are adding "The best preacher's magazine published."

In 1905 it is conceded to be the best (from standpoint of its practical value) preacher's magazine published.

These are voluntary commendations, in almost every case accompanied by a year's subscription. All but a few of them quoted from our mail, within the past twelve months. If you have time to examine nearly 500 commendations from preachers of all denominations we will gladly send them. We challenge any other homiletic magazine to produce half as many.

THE VOICE OF LEADING BAPTIST PULPITS.

Charles J. Keevil, D. D., Second Avenue Baptist Church, New York: "I like the magazine."

John Compton Ball, Metropolitan Baptist Church, Washington, D. C.: "Progressive preachers know too well the value of Current Anecdotes to be without it, and beginners cannot afford to be without it. Count me less than the least, if you like, but renew my subscription."

Stephen A. Northrop, D. D., First Baptist Church, Kansas City, Mo.: "No wide awake preacher can afford to do without Current Anecdotes. Better go without beefsteak for a week than Current Anecdotes for a year."

Rev. I. J. Van Ness, Editorial Secretary, Baptist Sunday School Board, Nashville, Tenn.: "Enclosed find $1.50 for renewal of subscription."

J. Francis Behrens, Prest. Newark, N. J., Baptist Union: "Your magazine is very helpful." (He ordered all the volumes published, bound for him.)

T. W. O. Kelly, First Baptist Church, St. Joseph, Mo., says of Current Anecdotes: "You are making a real helpful magazine, and I feel it is well worth the price."

Louis S. Bowerman, Immanuel Baptist Church, St. Louis, Mo.: "Constantly improving. Very helpful."

Robt. J. Dogan, Jefferson St. Church, Roanoke, Va.: "Unquestionably the best of its kind."

LEN G. BROUGHTON, Baptist Tabernacle, Atlanta, Ga., who had a call to Clarendon Street Church, Boston: "I believe Current Anecdotes is the very best production of the kind today in the world."

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